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THEOLOGICAL SEMINARY



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THE MISSIONARY SURVEY

W. C. SMITH, Managing Editor

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Volume II

DECEMBER, 1913

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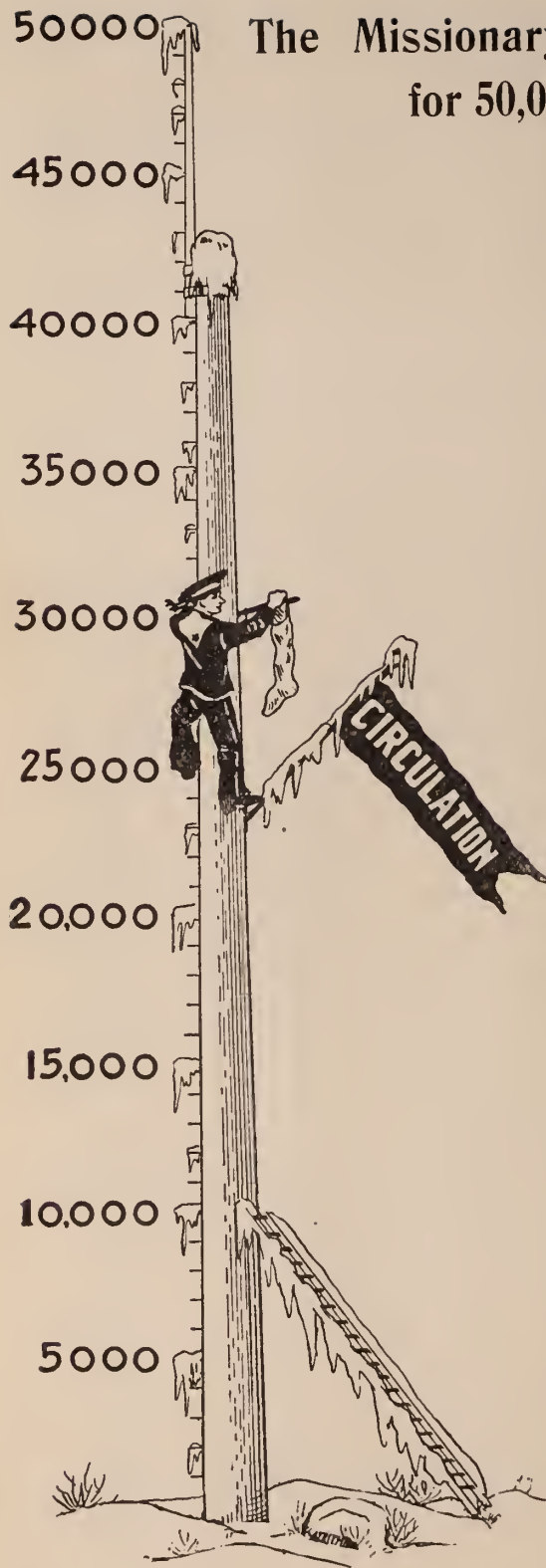
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The Missionary Survey's Campaign for 50,000 Subscribers

WANTED: 11,000



We ought to put Jack up to the 35,000 mark before March. It can be done if our readers will lend a hand. An appeal was sent out to two thousand presidents and leaders of societies to begin this Fall an organized effort to canvass the congregation for new subscribers. Club agents also are by personal letter being urged to go after renewals.

Of the subscriptions expiring during the nine months, January to September this year, 4,540 had not been renewed November 1st. Some of these are in nearly every congregation and the subscribers only need to be personally visited to obtain their renewal.

In a few congregations the men have taken hold of the matter, with fine results. In the Middlesborough (Ky.) Church there is a wide-awake Missionary Committee composed of men. They took hold of the Missionary Survey and in a jiffy added 51 new subscriptions. We asked how they did it. Here is a part of their reply:

"We first secured from the Managing Editor the names of all Middlesborough subscribers to the SURVEY, and then a roll of the church membership. We checked from this roll of Church membership, all subscribers, and the names of the remainder of the families represented in the Church were then distributed among the five members of the Committee. The members of the Committee were furnished with sample copies of the SURVEY, and they agreed to see the parties assigned to them, and report on a certain date. With few exceptions, all the names assigned, were seen. The individual members of the Committee paid the subscriptions of a few members of the congregation who were away from the city at the time of the campaign and who could not be seen before the closing day, with the expectation, of course, of collecting from them on their return to the city.

"There should be no difficulty in the same results being accomplished in any Church. The subscription price is so reasonable and the value of the SURVEY so great to those really interested in Christ's command "Go ye into all the world, and preach the gospel to every creature," that the only thing required is a committee that will undertake to present the question."

Is there a Missionary Committee in your church, or a similar organization of earnest men willing to sacrifice a little time for this?

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Address all Communications to
REV. HENRY H. SWEETS, D. D., SEC'Y.
122 Fourth Ave., Louisville, Ky.

Make all Remittances to
MR. JOHN STITES, TREASURER
Fifth and Market Streets,
Louisville, Ky.

DOES THE CHURCH SEE THE PERIL?

THE CRISIS OF PROTESTANTISM IN OUR COUNTRY.

Progress of the Kingdom Retarded by Neglect of Essential Factor—Christian Education—and Consequent Failure in Adequate Leadership.

MR. BIRD S. COLER, the prominent Methodist layman, of New York, in his recent book "Two and Two Makes

Four," declares that Protestantism is losing ground in the United States. He attributes this fact to the neglect by the Church of a comprehensive program of Bible instruction and Christian Education. We have, he asserts, given over to secular education the training of the rising generation, failing to see that the necessary divorce of Church and State requires a supplementary training in the home, the Sunday-school and the College, of unusual unity and power.

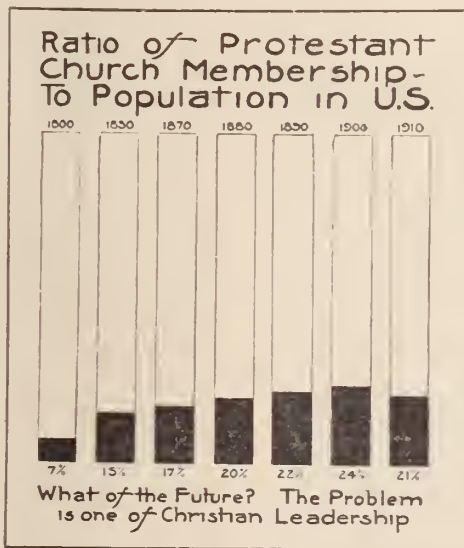
The sure test of the Church's educational efficiency is her ability to produce a body of

trained and consecrated workers. How many of our Churches are adequately manned? Think of the large number of pastorless fields,

the mission stations at home and abroad shorn of strength by reason of failure to fill positions. Think of the splendid openings in city and country for service among the unchurched, the destitute, the sick and the overworked. Think of the thirty minutes per week given to one-third the children of our land in Bible instruction, the small percentage in our schools of higher learning preparing to give their lives to the advancement of the Kingdom. Then

look at the chart and ask yourself: "Does the Church see the peril?" What are you doing to help in this hour of the Church's need?

—The Assembly Herald.



A DEED WORTH WHILE.

REV. WILLIAM RAY DOBYNS, D. D.

AMONG the Christian men I have known, I scarcely can think of one whose daily life in all its relations was more quietly powerful than that of Bruno Hobbs, whom I cherished as a brother beloved. The last time I saw him was at a state convention of the Missouri Young Men's Christian Association, at Fulton, a few years ago. We there separated with the hope of meeting a few months later at a similar gathering. Before that meeting he departed to be with the Lord, through one of those mysterious providences—giving up his life beneath the sparkling waters of Silver Bay, Lake George. My soul had been knit to him the first time I met him and the bond of fellowship grew stronger with the lapse of time. A few days ago in Denver I enjoyed the hospitality of the home which his going has left desolate 'till

Jesus come. While there I was shown his Bible, on a blank page of which was written in his own clear beautiful hand the following deed of covenant and bearing his well known signature. Mr. Hobbs was fifteen years a lawyer of marked success before entering the ranks of international secretaries of the Young Men's Christian Associations, and the following dedication of himself to Jesus Christ is so striking that I desire to commend its serious consideration to every man whom I have the privilege of meeting. Until his departure no one had known of this covenant, and "he being dead, yet speaketh." Let me affectionately urge everyone whose eye falls on this to read it carefully, and prayerfully ask if God would not be pleased to have such deed executed by you! Hobbs was strikingly handsome in person, gentle in manner, and unswerving in moral greatness, and the influence of a manly life pervades every place where he was known. Will such influence follow you? Read carefully:

On this first day of January, in the year of our Lord, 1905, having determined some months ago to enter into this definite covenant on this date, and having contemplated even with fear and trembling what this step may mean, I do now and here, in consideration of His great love wherewith He loved us, give and dedicate unto God, unreservedly and forever, myself, my life, all I am and all I have and all I hope for, to be used by Him in whatever way He chooses, and wherever He may appoint; to die daily for Him, to be consumed in His service, and to be transformed (Oh, how can that be?), into His own image; and having no confidence in the flesh, and realizing that in me there is no strength to keep the terms of this dedication, I commit even this to Him, for I know whom I



Bruno Hobbs.

have believed and am persuaded that He is able to keep that which I have committed unto Him against that day—even of my temptation and failure.

In witness whereof, I have made this record for a memorial, for my own

eyes only, and for my dear Lord's witness, that I may daily reckon with Him on the definite terms of this deed.

Oh, Holy Spirit, seal this unto the redemption of God's own perfect possession. (Signed) BRUNO HOBBS.

THYATIRA CHURCH IN NORTH CAROLINA.

REV. JAMES C. GRIER, PASTOR.

OLD Thyatira Church, located in Rowan County, N. C., is one of the oldest Presbyterian Churches in North Carolina, and is the mother of several churches.

The church was organized as Thyatira in 1765, but worship was conducted in a building known as Cathey's Meeting House for several years before the organization of the church. The deed to the land is still preserved and is dated 1753, so that the church really goes back to that year.

This has always been a pious, godly and intelligent community.

Rev. Samuel E. McCorkle, the first pastor of the church, conducted a famous classical school, which prepared seven out of eight members of the first graduating class at the University of North Carolina.

This old church, noted for intelligence, family training and devotion to the sanctuary, has sent out a large number of educated sons and daughters into the various walks of life. She enjoys a unique and enviable record on the ministry and missionaries, having sent some of her choicest sons into the ministry, and some of her choice sons and daughters to teach the unsearchable riches of Christ to the heathen lands beyond the seas.

She has living to-day four of her sons, laboring as ministers in our own South land: Rev. Walter L. Lingle, D. D., Professor in Union Theological Seminary; Rev. Thomas W. Lingle, of the Chair of Modern Languages at Davidson College, N. C.; Rev. J. W.

Goodman, of Mebane, N. C., pastor of Hawfield's Church in Orange Presbytery, and Rev. J. G. Varner, pastor of the church at Mt. Pleasant, Texas. In addition to these, two of her sons are preparing for the gospel ministry—Mr. Floyd Menius and Mr. D. T. Caldwell.

On the foreign field she also has several sons and daughters: Rev. W. H. Lingle and Miss Mildred McCubbins, missionaries in China, supported by the Northern Presbyterian Church,



Thyatira Church.

Boys' College at Lamar, Brazil; Miss Elizabeth Carriker, of the Elizabeth and Mr. F. F. Baker, a teacher in the Blake Hospital, Soochow, China, and Miss Ella Graham, of Kwangju, Korea, supported by our own Church. She also has two volunteers for the foreign field, Misses Janie and Fannie

Summerel. If this old Church had never done more than this, her life has not been in vain.

NOTE:—The Secretary will be glad to have the record of other Churches with regard to furnishing ministers and missionaries. Address him at 122 South Fourth Avenue, Louisville, Ky.

THE BOY SCOUT.

MILDRED WELCH.

TO BE sure he did not call it scout-craft, nor had he ever won a merit badge for making a fire in the open by rubbing sticks or signalling with the wig-wag code, but for all that, Sam Davis was a true scout, who chose to stand on the danger line and protect with his life that which had been trusted to his keeping.

He was born on a farm near Smyrna, Tenn. There he grew, seeing through all his happy childhood his father and mother live out before him in the simple, homely duties of every day, high thoughts of God and country, home and honor. The woods and streams and wide country side were his playground and he learned to know all the signs of life upon it and their meaning, to love the stars and the dawn, to fear neither the night nor the storm. When summer came and the old field school-house let out the impatient boys and girls, he helped his father turn up the long, brown furrows in the field and growing strong in body, patient, steadfast, he was "prepared."

There were a few months of school in Nashville, then the war broke out and Davis enlisted as a private in the First Tennessee Infantry. He was only nineteen, but very soon his daring, his endurance and quick wit drew attention to him and he was assigned to Coleman's Scouts. Coleman, whose real name was Shaw, used the dis-

guise of an itinerant doctor in the Federal lines, and the maps and information which he furnished Gen. Bragg were so accurate that Gen. Dodge, the Federal Commander, put the famous Illinois regiment, known as the Jayhawkers, on their mettle to capture Coleman and his band.

Now it was that Davis, his eye trained to note the sudden flight of birds, the startled scurrying of a rabbit, tracks of man or beast, his ear quick to catch the sound of breaking twigs, a stealthy foot-fall or the distant thud of horse hoofs, found his honorable but dangerous post.

There came a day when Coleman handed the young scout some important maps and papers and said, "Get through with them if you can, Davis, to Gen. Bragg." The boy saddled his horse, concealing the papers in his boots and in the saddle seat, and putting on an old blue army overcoat, set out, knowing well how small a chance there was of getting through. So close a watch did the Jayhawkers keep upon every road and pass that it was only a few hours till they came in with Coleman, Davis and others of the scouts. The papers were found on Davis and he was brought before Gen. Dodge and asked where he had gotten them. Six feet tall, slender, well-knit, the old overcoat about his shoulders, he straightened himself and with the clear, bright look he wore, refused to tell. Gen. Dodge, struck by his youth and courage, said: "I am afraid you

do not understand. If you do not tell me, you will have to die, but if you do tell me, I will save your life." Quietly the young fellow answered: "I know that I will have to die, but I will not tell where I got the papers and there is no power on earth that can make me tell."

He was court-martialed and sentenced to be hung that day week, between the hours of ten in the morning and two in the afternoon.

It was a hard week to the boy in his prison cell, the one who should have stood in his place almost within reach of his hand: the Federal officers, filled with admiration for one so young and so brave, trying to induce him to speak the one word which would set him free, and pressing on his heart, thoughts of his mother and the home he would see no more. The night before the end, he wrote and told her, and then singing with the Chaplain, "On Jordan's Stormy Banks I stand," he lay down as if to pleasant dreams. When morning came and all the air was rife with beating drums and troops marching to the gallows on Seminary Ridge, he was led out, and standing in the cart that held his coffin, waved a last farewell to his comrades in the prison. At that salute, Coleman, certain now, exclaimed: "He will never tell!"

At the foot of the gallows, Davis asked, "How long have I to live?" "Fifteen minutes," and silently he watched the preparations. A courier galloping up, entreated him to save his life even at the last moment, but he answered indignantly, "I would die a thousand deaths rather than betray a friend."

He mounted the scaffold, and standing there, gazed out upon the world he was about to leave.

A moment he stood straight, still, his face very pale, his dark eyes glowing and looked on the happy autumn fields. He was very young, life and its joys all untasted. On the one hand

honor to defend, on the other, agony to bear, death to win through. One word—would he speak it? The light that was not the sunshine brightened on his face. He turned and signed to the executioner. The noose was put over his neck, the black cap drawn and the Boy Scout passed through mortal strife into the victory of life immortal.

It was grand to have done it, wasn't it boys, and you would rather have been Sam Davis on the scaffold than Coleman who went free, wouldn't you?

But you heave a regretful sigh, "None of us will ever have a chance like that," you say. Could you have done it? Coleman had the chance, only Davis dared the deed.

After all, boys, the real meaning of scout is a path-finder and the heroes of old have just been men who found the path for the rest of us.

That is such a splendid and heroic thing for you to choose for your life-work—to be a path-finder. Perhaps you may not bore your way through the long grass into the heart of Africa, or perish bravely in the snow and ice finding the Southern Pole. But the ministry is a heroic job, and you can, like a true scout, open up the way and lead men home. You can be a doctor and break the road to the Great Physician. Or, if you cannot preach or teach or heal, you can make money for God and build the highway for the King. There is no gift of mind or body, heart or brain you cannot use in path-finding for Christ, who was our Path-finder to God. Won't you undertake it, boys?

For if you do and you join

"The army that never was listed

That carries no banner nor crest,
But split in a thousand detachments,
Is breaking the road for the rest."

Some day you too will be numbered in that company immortal of all the ages who through their own pain, sacrifice and defeat, have found the path to God for other men.

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

THE month of December has been designated by the General Assembly as a time for the consideration of the work of Christian Education and Ministerial Relief. The churches that have not yet adopted the every-member canvas and the weekly offerings for beneficence are urged to take an offering for this cause during the month. We call your attention to the following facts:

I.—EDUCATION FOR THE MINISTRY.

Number of Candidates on the roll of the Presbyteries, 478.

Number now receiving aid, 302.

Maximum amount of aid, \$100 per year.

We now need 250 ordained ministers to occupy the home fields with 1010 vacant churches, and our ministers are dying at the rate of 35 a year. There is also need for a large number for the foreign field.

It requires about four ministers, seven churches and 629 members to provide one candidate for the ministry.

II.—MINISTERIAL RELIEF.

1.—Regular Appropriations.

Aid granted to sixty-one aged or infirm ministers, average, \$226 per year.

Aid granted to 150 needy widows, average \$138 per year.

Aid granted to eighteen afflicted orphans, average \$75 per year.

Seventy-five little, fatherless children, under fourteen years of age, not included above, are in these 229 homes.

Average aid granted to the 229 families on our rolls, \$156 per annum, or 44 cents a day per family.

After calling attention to the fact that the assistance given the enfeebled ministers and the needy widows and orphans "was in many instances wholly inadequate to meet the needs it was designed to relieve," the General Assembly earnestly requested "our ministers to lay this great and worthy cause upon the hearts of their congregations, and urge them to greater liberality in this matter."

2.—The Home and School.

Seven of these widows live at Fredericksburg and receive additional aid in the form of board for their children. Their nineteen children are also provided tuition in school, preparatory, or college, conducted by Messrs. Adams and Barney.

In addition, board at the dormitory for three and at private homes for two, together with tuition, is furnished by the Church.

Six widows—two in Fredericksburg and

four who have moved elsewhere—have placed their children in other schools but for the present still receive additional aid, according to the direction of the General Assembly "to give equal aid to widows and families of deceased ministers when in need of financial assistance, irrespective of place of residence."

As there were only three children to be cared for at the Home one building was rented as formerly to the College Management and is used as a dormitory, and another building is rented to two families.

The use of the College building and dormitory has been given to the management until June, 1914, on condition that they maintain the college as it was organized in 1912, keep the property insured and pay for repairs.

III.—THE ENDOWMENT FUND.

Total amount of the Endowment Fund requested by the Assembly, at least \$500,000.

Total amount safely invested, \$320,115.

Amount yet to be raised and urgently needed, \$179,885.

The Atlanta Assembly declared that "the action of the Assembly, requesting \$500,000 for the Endowment Fund of Ministerial Relief, should be continuously kept before the mind of the Church, in view of the great need of such a fund, and in view of the further facts that no time is now set for an offering to this fund, and it is not included in the percentage for the Assembly causes which has been requested for Ministerial Relief."

IV.—SCHOOLS AND COLLEGES.

A fine lot of new leaflets have been issued on Christian Education.

The next Assembly has been designated an "Educational Assembly."

The Atlanta Assembly appointed an Ad Interim Committee on Education which has met and formed a report of far-reaching import to the Church.

The Presbyteries and Synods are giving renewed attention to this fundamental work.

V.—THE STUDENT LOAN FUND.

For capable boys and girls of small means who want to attend a Presbyterian College. Total amount of fund, \$10,660.

Total number of loans, fifty-two—18 girls and 34 boys.

Maximum amount of loan, \$100 a year, not to exceed four years.

Literature on any department of this work can be had from the Secretary, 122 S. Fourth Avenue, Louisville, Ky.

PROGRAM FOR MEETING ON CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

FOR USE IN WOMAN'S SOCIETY.

(Suggested by Mrs. H. W. Sandusky,
Secretary of Missouri Synodical for Christian Education and Ministerial Relief.)

- 1.—Hymn—"O Zion Haste."
- 2.—Scripture Reading, 1 Cor. 9. 7-14.
Num. 35: 1-8.
- 3.—Prayer.
- 4.—Symposium.
 - (1) The Need of Men for the Ministry.
 - (2) The Student Loan Fund.
 - (3) The Church's Responsibility for Ministers' Support.
 - (4) The Endowment Fund.
 - (5) The Christian Home.
 - (6) The Christian School.

- 5.—Prayer.
- 6.—Hymn—"Reapers Are Needed."
- 7.—Aaronic Blessing.

Note.—Brief facts for use in this Symposium may be had from files of "The Missionary Survey," and from the leaflets, "Our Candidates and the Supply of Ministers," "The Loan Fund for Students," "The Foremost Claim," "Facts for Fuel," "The Endowment Fund," "Religion in the Home," "The College and the Kingdom," and "The Denominational College." All of these may be secured free of cost by writing the Secretary, Rev. Henry H. Sweets, 122 South Fourth Ave., Louisville, Ky., or Mrs. W. C. Winsborough, Superintendent, 4001 W. Prospect Place, Kansas City, Mo.

RECEIPTS FOR CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

HENRY H. SWEETS, SECRETARY.

DURING the first seven months of the current year the following amounts have been remitted: Christian Education and Ministerial Relief (General Fund) \$14,847.43; Education for the Ministry, \$4,552.30; Ministerial Relief, \$14,045.37; Endowment Fund of Ministerial Relief, \$1,935.33; Home and School, \$1,948.11; Schools and Colleges, \$310.67; Student Loan Fund, \$819.69. Total, \$38,458.90. During the same period last year \$40,846.46 were received. This makes the total decrease \$2,387.56.

The General Assembly requests for this work for the year, \$154,280. For the first seven months of the year we should have received \$89,996.66. Our actual receipts, however, have been \$38,458.90, leaving \$51,537.76 due to date if the request of the Assembly is to be fulfilled.

All funds on hand should be remitted as promptly as possible to Mr. John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky.

"CARRYING THE LIGHT."

The exercise, "Carrying the Light," has been prepared by the Executive Committee of Christian Education and Ministerial Relief for use in Sunday Schools during the month of December, the time designated by the General Assembly for the consideration of this work.

It is intended to impress upon the hearts and minds of our boys and girls the claims of Christ for their life's service.

It may be used on Sunday or during the week—in the Sunday School or in connection with the morning service of the church. It is admirably suited to take the place of the oftentimes meaningless Christmas exercises used by the Sunday Schools.

It will be sent free of cost, in any quantity needed, if an offering is taken for this work in connection with its use.

We are receiving many letters expressing gratitude for this helpful service. It is dignified and inspiring and will doubtless bring a blessing to many lives.

The songs and music are of a high order and will tend to elevate this important part of the Sunday School service.

Beautiful "Lighthouse Mite Boxes," or collection envelopes, will be furnished free for the Christmas offering.

Address all orders to Henry H. Sweets, Secretary, 122 Fourth Ave., Louisville, Ky.

AMERICA — A FIELD — A FORCE

HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR

MISS BARBARA E. LAMBDIN, LITERARY EDITOR

P. O. DRAWER 1686, ATLANTA, GA.

THE DECEMBER TOPIC—WOMAN'S WORK.

By MISS BARBARA E. LAMBDIN.

SIMULTANEOUSLY with the determination of the Executive Committee of Home Missions, in 1908, to begin the publication of a magazine in the interest of its work, it was decided to co-operate in a more adequate way with the women of our Church in their missionary endeavors. Therefore, in the first issue of *The Home Mission Herald*, January, 1908, a *Home Mission Monthly Concert* was announced. With broad, almost prophetic vision, one month, December, was assigned to Woman's Work.

Surely no more appropriate time could have been selected for the consideration of the missionary work of our women than the month in which the entire Christian world unites to celebrate the birth of the world's Redeemer, given through the gentle human mother, whom since all generations have called blessed. For the angel's song of "Peace, good will toward men," which accompanied that first Christmas gift of God to needy humanity, rang out an era of darkness and superstition, and sounded the new glad notes of justice and joy to all the oppressed. Shall we ever in all the ages of eternity realize the wonder and the magnitude of this great Gift?

Remembering the degradation that was too often the part of women especially, before the coming of our Saviour, verily our Jubilate should sound

forth not only in higher and gladder hymns of praise, but should echo throughout the whole world in lives uplifted and souls redeemed through the "Good tidings of great joy to all people," who still "sit in darkness and in the shadow of death."

So it is with very tender hearts, with awesome joy, and sweet responsibility that we come again to the consideration of the Home Mission topic for December—Woman's Work.

With characteristic broad-mindedness and generosity, the Executive Committee of Home Missions offered to Mrs. Winsborough, Superintendent of Woman's Work, practically all its allotment of space in the December *MISSIONARY SURVEY*, for the consideration of the work of the Woman's Auxiliary.

This has proved a gift that will assuredly bless both the giver and the receiver, as well as promising blessing and help to the many readers of *THE MISSIONARY SURVEY*, for such a wealth of material was sent in by our devoted women who have gained skill in their labor, that it was almost embarrassing. All good! All full of helpful suggestions! Each in its own particular sphere! How decide which to include in the limited space of the Auxiliary and the Home Mission Committee combined, and which hold for another feast? It could not be a blind choice.

THE WOMAN'S AUXILIARY OF THE PRESBYTERIAN CHURCH OF THE U.S.

OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature."

MRS. W. C. WINSBOROUGH, SUPERINTENDENT, 4001 West Prospect Place, Kansas City, Mo.

so the rule, hit upon and observed with some exceptions for variety's sake, was the time honored rule of: "First come, first served."

And now, under the warmth and light of the Christmas candles, we come to a table on which is spread a rich feast—of wholesome meat and

savory sauces, spiced and perfumed with the myrrh and frankincense of the first Christmas oblation. And pervading all, is the joy of that night wherein the Prince of Peace was born, whose coming brought hope and redemption to all the world.



THE WOMAN'S WORK SURVEY.

BY MRS. W. C. WINSBOROUGH, SEPT.

THE officers and members of the Auxiliary acknowledge a debt of gratitude to Miss Barbara E. Lambdin for so kindly surrendering to us this month so large a part of the space usually allotted to her Department. It is due to Miss Lambdin's interest and foresight that Woman's Work holds so large a place in Decem-

ber in the Calender of Prayer. Feeling that it was appropriate at this time to emphasize the same cause in THE SURVEY, she has kindly placed a number of her pages at our disposal.

It is this spirit of consideration and Christian fellowship which has so endeared Miss Lambdin to the women of our Church.

THE STRANGER AT THE GATE

CHARLES BENTON CANNADAY

A stranger comes with the setting sun
And standeth thy gate before.
In thine inn, O heart, is there room for one
Whose feet are travel-sore?

Who is it, pray, would my house molest
At an hour so passing late?
I have not room for an unknown guest
Bid that he leave my gate

But think you again, O heart, for sad
Is the stranger's weary face,
And for all that he seems so poorly clad,
His words, they have wondrous grace.

Then whoever he be of humankind,
I will brother him while I may,
For what of my shame if I should find
I had turned my Lord away?



A COMMUNICATION FROM THE EXECUTIVE COMMITTEE OF HOME MISSIONS.

THE Executive Committee of Home Missions has addressed the following communication to all our churches, societies, Sunday schools, and individual members, asking their help in the large work assigned the Committee by the General Assembly.

It is the feeling of the Executive Committee that the Church does not yet fully appreciate the magnitude, and the pressing necessity of its Home Mission task. This feeling is prompted by the fact that there has been a steady decrease in receipts over last year, and the work is seriously hindered because of a lack of funds for its prosecution.

It should be kept in mind that the work of the Executive Committee is Church-wide, and that it must have the support of the whole Church. The progress of the Assembly's Home Missions is vital to the Church's life, and its success measures our denominational advance. It has been determined that the net gain in membership each year is equal to the increase made by our Home Mission agencies.

There are 33,000,000 people within the bounds of our Assembly, and of this number not more than 12,000,000 are members of the various Protestant Churches. The stream of old world populations is beginning to pour into the South. This stream will reach flood-tide with the opening of the Panama Canal, and as the industrial opportunities of the Southern States become known. There is every indication that the conditions in the mining and manufacturing centers of the North and East will be paralleled in the towns and cities of the South in the near future. To meet this condition the Church must lengthen her cords and strengthen her stakes.

The 3,600,000 mountain people, with

the problems of isolation, poverty and ignorance; the 9,000,000 negroes, wanting Christianity and education, and to whom we owe a peculiar debt because of our close residence and knowledge of their need; the scattered multitudes on the Western frontiers; the convict camps, and the waste places of the South, present to the Church a missionary opportunity never before equalled in her history.

In these vast and varied fields, an army of 427 missionaries, ministers and teachers, represent our Church on the firing line, and look to the Executive Committee for their support. The salaries are always small, and in many instances the workers receive only a bare living. To withhold this means a great hardship to them.

After a careful survey of the field, the General Assembly at its meeting in Atlanta named \$287,280 as the least amount necessary to finance the work this year. This sum was apportioned to the Synods to be divided among the Presbyteries, and sent down to the churches. The Executive Committee, acting for the Assembly, projected its work for the year, and made appropriations to the several departments, in the earnest expectation and hope that the funds would be provided. Six months of the year have passed, and less than one-fourth of the amount named by the Assembly as needful for the proper conduct of the work has been received. Therefore, it has been necessary to borrow and pay interest on funds to meet current expenses.

The Executive Committee is sending out this message to the Church in the belief that when the facts are known there will be a generous response by all our people, our faithful workers paid, and every obligation met.

THE EXECUTIVE COMMITTEE
OF HOME MISSIONS.

"THE GOOD USURPING THE PLACE OF THE BEST."

THERE is nothing more grievous to the thoughtful Christians of today than the apparent ingratitude of many of our most capable women. They accept all the culture, all the privileges, all the joys which Christianity has brought to woman, without even so much as lifting their eyes in gratitude. They use all the richness and fullness of their powers for other things than hastening the Kingdom—things perhaps not sinful in themselves, yet they keep them from giving their best to the service of God.

No woman can give six days of the week to clubs and pleasure and bring a receptive mind to the sanctuary on the Sabbath. All this rush after club life looks innocent—and is in a sense. But is anything innocent when it saps our very life, leaving naught but scraps

of time, talent and interest for the Lord's work? Is this really honest?

The truly grateful heart will find a way to express its gratitude—to show its love. It devises means to carry out its purposes, and delights to bring trophies to its benefactor!

If our hearts were right our churches would flourish, our treasures would be full to overflowing, and the world would be evangelized speedily! These are platitudes, but, O women—Christian women!—will you not consider? Shall not this year of our enlarged opportunity find us faithful, earnest and busy for our Master? Let us bring in all the tithes and see what a blessing we shall receive.

MRS. H. M. SYDENSTRICKER.
*President Woman's Synodical of
Mississippi.*

"BUT WHAT ARE ASSEMBLY'S HOME MISSIONS?"

By MRS. J. L. DORRITEE.

Presbyterial Secretary of Assembly's Home Missions.

THE Pleasant Hill Woman's Missionary Society had just been listening to a letter from the Presbyterial President, in which she had advocated the election of secretaries in each society, to keep in touch with the Assembly's Executive Committees, for the conduct of the beneficent work of our Church. Mrs. Hardy, who was always anxious to understand just what she was doing, had asked the question, "But what are Assembly's Home Missions?"

"Yes," said Mrs. Clark, "Assembly's Synod's and Presbytery's Home Missions are all mixed in my mind. What is the difference anyway?"

"Well, I see in THE MISSIONARY SURVEY that the Executive Secretary of Assembly's Home Missions, Dr. S.

L. Morris, has under his care Missions and Schools among the mountaineers, the Mexicans, the Indians, the Negroes, and the foreigners in our own land: as well as the work out on the Frontier, where towns grow in a day, and must be held for Christ until men and money are there to support church and pastor. All this work must be cared for by the Church at large, and therefore must be under the care of the General Assembly." This came from Mrs. Dugan, a woman who intelligently reads THE MISSIONARY SURVEY and the Church papers, so that current news of the Church were more familiar to her than the latest scandal or the recent tragedies.

"But why then does not the General Assembly assume the care of all the

work?" The question was asked by Mrs. James, and as she looked at the other members, all seemed at a loss for an answer until Mrs. Graham, the pastor's wife, said:

"Well, you know some of the Synods and Presbyteries would be ashamed to allow the Church at large to do for them what they are able to do for themselves, so they care for their own Home Mission work. Just as we as a church take pride and interest in our Mission Sunday school in the factory district, so the Presbytery and Synod feel that pride and interest in the Mission work within their borders. Now, of course, some Presbyteries and Synods are so weak and poor that they can do no aggressive work, and therefore if the Assembly made no provision for them, then many souls would be lost—and many opportunities neglected entirely."

"Oh," said pretty Mrs. Fisher, a bride in the full enjoyment of her new home, "We support the Mission work in our own Presbytery and Synod as we would care for our own home and family; and we assist in that of the Assembly as we would give to our town, for the benefit of others as well as ourselves. I never saw before why we should give to all. If we don't look after those in the out-of-way places, they will suffer because 'No man cares for their soul.'"

"And you remember what we learned in our study of Mormonism—how 20,000 Mormon missionaries are scattered everywhere throughout our country, teaching their false doctrine. No one Presbytery or Synod could combat with that," added Mrs. Taylor, teacher of the Study Class.

"I move, Mrs. President," she continued, "that we elect a secretary of Assembly's Home Missions to keep in touch with the Home Mission work of

the General Assembly, so that we may help intelligently in the extension of our Lord's Kingdom."

"But," came an objection from Miss Daniels, "if we elect a Secretary of Assembly's Home Mission, a Secretary of Foreign Missions, a Secretary of Christian Education and Ministerial Relief, a Secretary of Publication and Sabbath School Work, and a Secretary of Local Home Missions, we will have everybody in the Society an officer. Don't you think we ought to combine some of the offices, and make our Secretary of Literature also Secretary of Publication and Sabbath School Work; our First Vice President, Secretary of the Assembly's and Local Home Missions; our Second Vice President, Secretary of Christian Education and Ministerial Relief; and our Corresponding Secretary, whose duties are almost absorbed by the various secretaries, Secretary of Foreign Missions? That will make no more officers, and each division of the work will have a representative responsible for its advancement."

She had evidently given much thought to the right way to conduct the King's business.

"Well, what do the ladies think of that?"

As a number of assents were heard, the President put the question, and it was carried.

So the Pleasant Hill Missionary Society assigned all the various officers their added duties, and is becoming well informed regarding all the work in which the General Assembly has asked the help of the women, and larger gifts have been made to Home and Foreign Missions this year than ever before, as well as giving some to the work of the other committees.

Broader knowledge means larger gifts of prayer, of time, and of money.

Washington, D. C.

THE BUSINESS WOMAN IN CHURCH—AN ASSET OR A LIABILITY?

BY MISS KATE C. ROBERTS.

WHAT are you doing with the business woman in your church? Is she doing her part, or, as soon as a young woman goes into the business world, is she lost to the work of the church, for lack of time and because of other and newer interests?

The business women of North Avenue Presbyterian church, Atlanta, form a department of the Woman's Society, and are called on to do their part in the church's work. This "committee" was organized in 1904 with six members. It had long been felt that one of the disadvantages of being a business woman was that, because of inability to attend meetings in the afternoon, there was no way to keep in touch with the church, though previously they may have been active workers. After much thought and discussion, and consultation with the pastor, the plan now followed was decided upon. There have been discouragements, but on the whole the work accomplished has been very much worth while.

The Woman's Society of North Avenue church had been divided into committees, each with a chairman and vice-chairman: so one more committee was organized for the business women, with a representative on the Executive Board, which is composed of four general officers and the chairman and vice-chairman of each committee. This committee meets in the evening, the members going from their places of business to the Church House and having supper together. When first organized they met at the Young Women's Christian Association, then later in the Sunday School room, and now in the Church House. One or more general officers of the Society often

meet with them, and always the pastor and his wife, unless providentially hindered. This is one of the special features, to enable these business women to know their pastor and his wife.

The Business Woman's Committee has given liberally to Foreign Missions, Home Missions, Relief, and Aid work. In the Foreign Mission work they have for several years subscribed to the hospital at Chunju at least \$50 a year. In Home Missions their gifts have been made principally to Nacoochee Institute, Santee, Ga., the support of Miss Annie Shadden, once a member of this committee, who in 1908 volunteered for Home Mission work under the Assembly's Home Mission Committee.

In local work they contribute to the Presbyterian Hospital during the life of that institution, and give regularly to the Traveler's Aid, besides their relief work. They always send a delegate to the Presbyterial, and often have one at Montreat.

Through the timely help of this committee a child was kept at school whose mother was ill and out of work, and a worthy young girl, ill from overwork, was sent to the country to recuperate.

Delightful social evenings have been enjoyed, and they have entertained many of our missionaries. There have been musical evenings, readings, games, and picnic suppers; also a few entertainments with free-will offerings, and last spring they had a cooking school.

One reason these busy women have accomplished so much is because they have an opportunity to know each other, to get the necessary information and to keep in touch with the work of the Church.

Atlanta, Ga.

AN ALL-THE-YEAR-ROUND CHRISTMAS BOX.

AWAY down in Texas there is a good woman who has the "Christmas spirit" all the year round. She realizes the need of missions among the Mexicans, and

box is placed in some convenient corner, labeled, "For the Mexicans."

All during the year the children gather trinkets and bright souvenirs to put into the box. When the merchants sell, in the spring, nice warm mittens cheap, also suspenders and ties at reduced prices, a few of these are dropped into the box.

There are several girls in this home, and where there are girls there are always bright ribbons, bits of silk and lace, also scraps of pretty material. These, too, are neatly folded and placed in the box.

In the summer, when the days are long and there are leisure moments, various little articles are "created" (yes, created, for it is really making something out of nothing). A very small piece of goods will make a child's sack, and just a scrap will cut a cap for a baby.

Then dolls are dressed for the "muchachas," and the bright head squares, all help to fill the box. The entire family becomes interested in this way.

When the good warm winter clothes are unpacked in the fall, there are always some garments that the children have outgrown. These form the foundation for the Christmas box, and the little articles help fill up the corners.

This wise mother by taking thought in advance, avoids the worry and rush at the Christmas season, and—oh! the joy of knowing that "every article can be used."



Native Mexicans Wearing the Serape.

has learned that many a bright Mexican boy and girl has been attracted to the Sunday School, and eventually won for Christ, by receiving some little trinket at the Christmas celebration.

In this home, early in January, a

THE JEW, A CHOSEN AND PRECIOUS VESSEL OF GOD.

By MRS. REBECCA C. BRANNON, M. D.,

A Servant of the King.

AS A JEWESS who has accepted Jesus as my blessed Redeemer, the Messiah promised from the beginning. Who was, even before the foundations of the world was laid; I come to you with trembling

and halting speech, as the bearer of a message of love and fraternity.

"Israel, My chosen," must be brought to drink of the Wells of Salvation, and it must come about as promised—"Not

by might nor by power, but by My Spirit, saith the Lord of Hosts." He is brooding upon the hearts of His people, to make them receptive of the Truth; and when He has touched the fathomless springs of being, and the grand awakening comes to the Jews, as surely it will come in the ripeness of time, the second or spirit-birth will be like a grand Master, laying hands on an inanimate instrument, when out pours the divine symphony that shall resound throughout the universe, awakening those dead in sin unto life supernal. Then every glad heart shall join in the glorious acclaim. Hail! Ali Hail! To the King of Kings and Lord of Lords. Blessed be His Glorious Name for evermore.

The Christians are as surely on trial today before Jesus Christ, as are the Jews, for Jesus is moving heaven and earth to bring Israel to Him. Lovest thou Jesus Christ? Then remember the blessed Saviour's word—"Inasmuch as ye have done it unto one of the very least of these, My brethren, the Jews, so ye have done it to Me."

"Not everyone that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of My Father in Heaven." By flagrant disregard of this command, so-called Christians are keeping the Jews from coming to Christ. Persecution the most bitter, bloodshed, contumely, and oppression have been meted out to this most grand and noble race that God ever made,—made indeed for His own glory.

How in the Judgment Day will the nominal Christian answer when Christ asks, "Where is thy brother?"

"Ye have cruelly chastised My Israel, My own, My darling child. I have seen, I have seen of the travail of their souls. Whom I will recompense, I will recompense ten-fold." Cease to war with each other, under one banner, one King, ye are enfolded ever more!

"If the casting away of them be the reconciling of the world, what will the receiving of them be but life from the dead? The return of the prodigal to His Father's house, and great rejoicing in heaven over Israel, lost but found."

The promises are rich to those who love the Jews, and whosoever helps to restore the lost jewel to the King will be rewarded in heaven.

If Jesus Christ were to come to earth tonight, to whom would He go? With whom would he consort? The great, the mighty, the proud, the rich, or with His brethren, His chosen people, the abhorred, despised Jew,—the bearers of His most precious messages to the world? "Ye are My Witnesses," He hath declared.

"I came but unto the lost Sheep of the House of Israel, to seek and to save." If the ninety and nine are gathered into the fold, and Israel be not returned, the good Shepherd of the sheep will not rest until His Israel dear, hear His tones and recognize His voice. As He plays upon every tender chord of human feeling, He will yet strike a note of music, so deep and true, and full of love, that startled—they will all at once know it is Adonoi, Elohenoi, Adonoi. Ehad! calling to them. And from the caves and dangerous places where they have hidden from slaughter, they will come, skipping like young roes, with the dew of the morning in their faces, as they leap from cliff to cliff, happy to hear the dear Shepherd's voice that their hidden ears had not known at first. But now they know the tone, as the Well Beloved strikes the keys of the lyre, and the trembling strings give the true note they love so well. Oh, how their hearts swell at the melody, as His hand sweeps the strings, and the notes melt into a symphony of rejoicing; and now, one after one, docile they come to the cote, to shelter in His love.

Friends, let us join in the work to

be done for the coming of the King, helping in our small way the forging of heavenly and earthly forces,—a conjunction not disdained by the Almighty, for He uses weak human hearts and hands to effect His wonderful and sublime purposes.

The Jew is to be honored before all peoples of the earth, for God hath sworn it, and we know He never swerves from His high purposes. But

the Christian that does not have the love of his brother, the Jew, in his heart, what will God say to that poor misguided creature, when he comes up before Him, the Great Jew, for judgment?

“The Jew is the hope of the world. Cultivate love therefore in your heart for him, and win him for Christ.”

Atlanta, Ga.

A MISSIONARY SOCIETY IN INDIAN PRESBYTERY.

BY MISS ANNA L. PAXSON.

SEVERAL years ago the women of Chishoktok church organized a Woman's Aid Society, and began Home Missionary work by repairing and papering the church.

They also dug a well on the church grounds, and the good cold water it affords is a blessing to the people who come many miles to gather every month in their camp houses and attend their two days' meeting.

But now that we have the Woman's Auxiliary, we have added “Missionary” to our name, and as we have a good church of which we are proud and not ashamed, we give our contributions to the other causes recommended by our Church.

As the second Sunday of each month is “Big Meeting Day,” our Society meets then, and we bring our mites to the cause we have selected. We gather on the porch of one of the camp houses, and when the chairs give out we use benches or boxes, or sit on the edge of the porch. The church at this hour is occupied by the men for Session meeting.

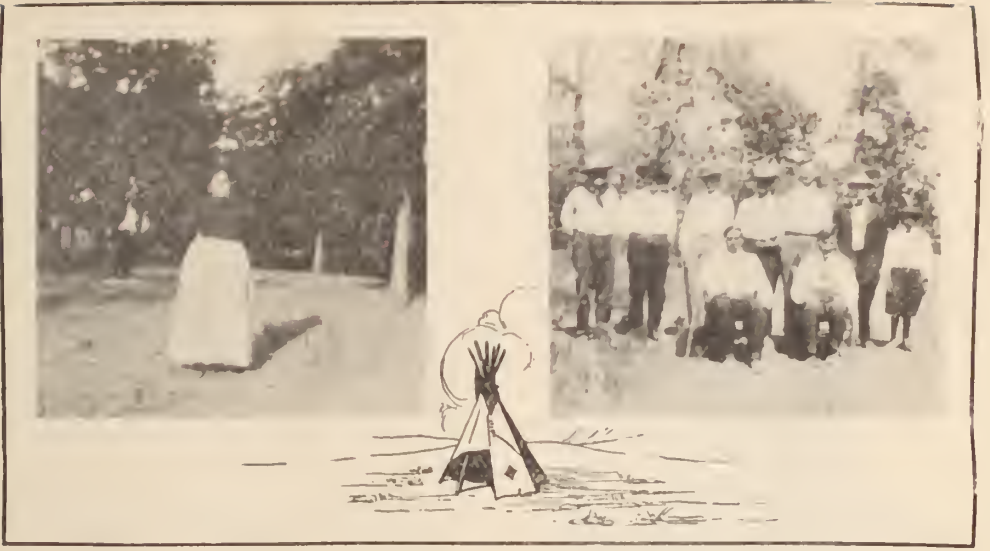
The President opens with prayer, and if she can read she will follow with a chapter in the Choctaw Bible, and all will join in a Choctaw hymn. Business matters are next brought up and discussed. Then follows a statement of what the money of that day is to be given for, and every one is allowed to

say what they wish on the subject. They are asked if all are willing that their money shall go to this cause, and their consent is given in as solemn a manner as if they were responding to the marriage ceremony.

Every one now comes forward with their offering. We do not believe in passing around the hat, but we come forward one at a time and lay our contribution on a table, box, or chair. This is an important occasion, and there is quite a commotion caused by the untying of handkerchief corners, searching through hymn books, and the strings and hems of aprons for hidden coins. It all takes time, but time is what we have more of than anything else.

We sing a long meter Choctaw hymn as the hint for the dimes and pennies goes on, after which some woman will go forward and deposit her offering. No one will leave her seat until the first person returns; then another will go forward, and so on until all have marched solemnly up and back. If the hymn gives out before we get through, we sing it over, or start another one.

I sometimes wish the Missionary Societies in our wealthy churches could know the sacrifices some of these women make to give this offering to the Lord. Many people think these Indians are rich because they own allot-



Mrs. Lizzie Wolfe, President of Presbyterian in Indian Presbytery. Mrs. Wolfe has not missed a meeting of Indian Presbytery for twenty-five years.

Some Sunday-School Workers in Indian Presbytery. The white member is Rev. E. Hotchkln, Evangelist for Indian Presbytery.

ments of land, but most of them have nothing but the land, none of it cleared, and they have no money to improve it with.

The Indians live in their cabins of one or two rooms, and have perhaps an acre around the house where they raise corn for "Tom Fullah" and sour bread and a few chickens, perhaps. No

doubt they have made their monthly contribution to church and society by selling a dozen eggs or a chicken or two. But they always have something for the Lord's work. I often think of the widow's mite, and how their small but hard earned gifts will show up in that great day of God's reckoning.

Jackson, Okla.

YOUR WORK IN LOUISVILLE.

By MRS. LUCY G. SHEPPARD,

Formerly Missionary of our Church in Africa, now engaged in the Colored Work at Louisville.

Mrs. W. H. Shepherd was educated at Talladega College, spent sixteen years as a Missionary in Africa, and for three years now she and her husband have been engaged in the work of our Mission in Louisville.

A MORE interesting work among the colored people. I feel safe in saying, could not be found in the whole country than the work that is being done by the Presbyterian Church here in Louisville, superintended by Rev. John Little.

Not only is it intensely interesting, but it is unique, and great and lasting good is being done for the children

and the community at large. From a small number of children gathered in a little room, "just around the corner," one Sunday afternoon in February, 1898, has grown this wonderful mission and its various departments.

The Sabbath School is wide awake indeed. Before the appointed hour, 3 o'clock, you see the children come pouring in, so anxious and eager are they to get to Sunday School.

Every child is accounted for. Mr. Little has for these many years re-enrolled each pupil every Sabbath. This is done at the door as the chil-



"Is You Comin' to He'p Me?"

dren enter. It has been the writer's pleasure and privilege to do this service since being identified with the work. At first I thought "what a useless task," but I have long since learned to appreciate fully the importance of it. Every child feels that the Superintendent is especially interested in his or her welfare, whether tardy, absent, or present, and this personal contact is electrifying.

It would do your heart good to hear the singing; the music is from the soul. The ready response to questions soon convinces one that the lessons have been well learned; also the Catechism and different portions of Scripture.

Early in the history of the work industrial classes were formed, which have proven to be quite a feature, and

are sought by more children than can be accommodated. The classes in sewing appeal to many, but only the most faithful in Sunday School are selected and granted the privilege. At the close of last year's terms three hundred beautifully finished garments were shown, the handiwork of these classes.

Places in the cooking classes, as in sewing, are especially granted and much sought. Under the supervision of a skillful teacher most appetizing dishes have been prepared, and these girls are anxious for an opportunity to learn how to cook more wholesome food for their own homes, and to give better and more efficient service to their employers.

To the boys carpentry and basketry are given, with the most pleasing results.

The Daily Vacation Bible School was an innovation the past summer, being attended by more than fifty boys and girls. Many pretty and useful things were made by the girls out of raffia, while the boys busied themselves with hammock making.

Several Psalms and other portions of the Bible were committed to memory by the children. Excellent music was an attractive feature, and greatly enjoyed by all.

Friends, it is impossible to estimate the great and lasting good that this Mission is doing. It is influencing hundreds of homes, and from its environment is growing up a strong Presbyterian Church. Young people, with Bibles in hand, meet and greet each other at the church door, as on the King's business. Five minutes is given for the members and visitors to repeat a passage of Scripture. In this way, and by congregational singing, the whole audience take an active part. Many come forward and speak of the service, inquire for more light, or to greet a friend.

Louisville, Ky.

WHAT IS THE PLAN OF THE WOMAN'S AUXILIARY? AND WHAT THE ADVANTAGE OF ITS ADOPTION?

By MRS. LILLA P. READ.

TRANSPOSING the order somewhat, we will discuss first the *advantages*, and then outline briefly the *plan* of the Woman's Auxiliary.

We have come to the era of organization. Wm. T. Ellis tells us:

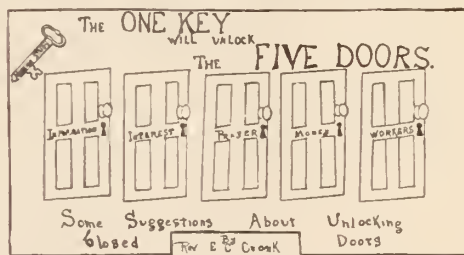
"It is as distinct a period in church history as many of the history epochs of the past. Not doctrine, but service engrosses the thought of the Church today.

"Whether we welcome or deplore it, the fact remains that we have entered upon the organization age. The temper of the times demands machinery. Cooperation for the common welfare is the dominant thought. The disciples of Christ must pull together in large enterprises for the service of the world. By this men will judge the Church. Christians today are being confronted with a crisis, which means as much to them as the call meant to the Galilean fishermen of old. New summons to new service, in new ways, are being sounded by Providence. This is not only a day of organization, but of re-organization in politics, in economics, in the social order, and in religion. The need is clamant for steadfast spirits, who will stand true to the service of Christ, and who in fresh and varied ways will apply the message of Jesus to this 20th Century?"

The women of the Southern Presbyterian Church, probably because of their modesty and conservatism, have been slow to avail themselves of the benefits of organization. The recent Jubilee of Missions brought out this weakness on our part. Our women have been foremost in the work, both of Home and Foreign Missions, but few records have been kept, and it has been almost impossible to ascertain what has been accomplished. Whenever our women met in interdenominational gatherings, they were embarrassed by the lack of definite statistics, and consequently their own ignorance, as to what had been done during the past fifty years, and the extent of the work at present.

A movement was set on foot by some of these intelligent workers to secure an organization, which should result in unifying and systematizing all branches of our work. The immediate result of their campaign was a recognition by the General Assembly of the need of such organization, and the Secretaries of the four Executive Committees were directed to meet with representative women of the Church and formulate a plan for the work. This was done, and the plan being submitted to the General Assembly, was warmly approved and adopted.

The last evangelical denomination to organize the work of its women, we have profited by the experiences of others, and our plan is unlike that of any other church. In general, we follow the same lines as in the organization of the Presbyterian Church: The Society, Presbyterial and Synodi-



cal: answering to the Session, Presbytery, and Synod. But instead of the General Assembly, with its powers of appeal and legislation, we have only a small body, known as the Woman's Council.

The Presbyterial, Synodical and Woman's Council have no authority to legislate or issue orders, but simply formulate helpful suggestions which have grown out of the experience of organized bodies of women.

The Local Missionary Society is the

unit of the entire organization, and the only department possessing any executive power. It is responsible alone to the Session of the Church, of which it is a part.

The Presbyterial is composed of two or more delegates from the local Societies in the Presbytery, but the Presbyterial has no authority over the Societies. Its object is to aid the local Societies by increasing their number, and imparting to the leaders an intelligent comprehension of the various Executive agencies of our Church. "The programs are practical, educational and inspirational."

The Synodical is made up of two or more representatives from the Presbyterials within its Synod. Its object is to enlarge, unify and standardize the Woman's Missionary work of the Presbyterials composing it.

The Presidents of the Synodicals from *The Woman's Council*, whose object is to consider the Beneficent work of the Church as a whole, to formulate new plans for work recommended by the Assembly's Committee, to recommend methods for accomplishing these plans, and to confer regarding all the problems presented in various Synods.

The General Assembly provided for a Supervisory Committee for the Woman's

Council, consisting of a Secretary from each of the four Executive Committees.

Presbyterials and Synodicals should request and urge the appointment of Advisory Committees from Presbytery and Synod, to confer with their Executive Committees, and to present their report to Presbytery and Synod.

"The Auxiliary embraces in its study and gifts all the Executive agencies of the Church. The world-wide vision of the ultimate missionary aim of all Christian effort is perhaps its noblest feature, studying, working for, and contributing to every phase of Church work, produces broad, intelligent, well-rounded Christian character.

"During the twelve months just passed, the work has made a distinct advance along all lines. Increased opportunity for service has been made possible, and a new sense of responsibility has been aroused. The Auxiliary seeks to enlist all the women of the Church in all the work of the Church. A definite goal has been set for our women—an increase of twenty per cent in gifts, and ten per cent in membership. Is your Society working for this? Let us be up and doing, for the time is short and "the night cometh when no man can work."

A leaflet prepared by Mrs. W. C. Winsborough, from which we have quoted rather freely, and which may be had for the asking, should be obtained and studied carefully by each woman in our Church.

Wapanueka, Okla.

THE PRIVILEGE OF LEADERSHIP IN YOUNG PEOPLE'S WORK.

BY MRS. W. L. HICKMAN.

Vice President Woman's Synodical of Texas.

WHENEVER the subject of Young People's work comes before a body of women for discussion, whether in the local Society or in the Presbyterial, there is always the same expression in regard to the greatest need of the work.

There is no lack of young people. From the extreme east to the western

plains, from the mountains to the coast, there are young people! Our churches and Sunday Schools are full of them; bright, eager, responsive young people, ready to give themselves in great devotion to whatever seems to them most worth while, but in many places being carried along in the crowd,

and giving their youthful enthusiasm to the world and the world's attractions.

There is no lack of helps for the work. These have been prepared for us by our General Superintendent of Young People's Work, Dr. A. L. Phillips. We have constitutions and plans for all our young people, from the nine-year-old Juniors to the most grown-up Seniors. The best thought of experts both among men and women has been directed to the solving of the young people's problem, and is now available in many forms from small pamphlets to large books.

Our women's societies have assumed the responsibility for organizing these societies, and fostering those already organized; and are everywhere electing secretaries of Young People's Work and Sabbath School Extension, in local societies, Presbyterials and Synodicals.

What then is the greatest need for the advancement of our Young People's work? With almost entire unanimity the societies answer.—*Leaders*. Have we these leaders? There is no doubt that, among the splendid women who compose the women's societies of our churches, there are many who will make most efficient leaders in the Young People's work, when they realize the privilege of this leadership.

What are some very simple qualifications for a leader of young people to possess? She may be young or old in years, but she must be young in spirit. A woman who has allowed her heart to grow old cannot lead young people. She must have an intelligent understanding of young people of the particular age and sex she is expected to lead. The interests of the junior boy are not those of the boy in his teens, and a woman may understand the intermediate girl without being able to enter into the life of a boy of the same age. A leader must not hesitate to give herself wholly to her young



The Guardian Angel.

people, entering into their work and play with enthusiasm, and real, not feigned interest.

Our women need only to see the work from another viewpoint. We have been looking at the side of responsibility, and it rises so high that we fear to attempt the climb. I would not minimize this responsibility; it is indeed great, but we must look at the work from the side of privilege. It is a privilege to be used in any way in the Lord's service, but there is no department of Christian work where the demands upon the leader are greater, and the rewards richer, than in young people's work. The leader of young people has under her care the future ministers and missionaries, the future elders and deacons, the future makers of Christian homes, the future leaders in every department of the

Church's work, and it is for her to say in large measure what kind of leaders the Church of tomorrow is to have. Is not that in itself an inestimable privilege?

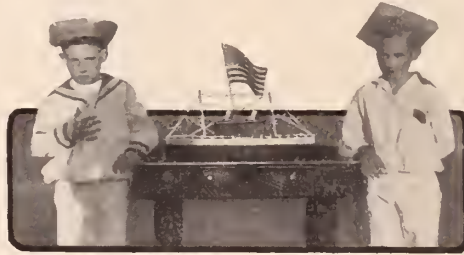
The eagerness with which children and young people respond to the plans and suggestions of their leader is one of the joys of leadership in Young People's work. The leader of young people has the very greatest opportunities for soul winning. She has the confidence of her young people at the age

when they are making life decisions, and it is her privilege to lead them to Christ and train them in the development of strong Christian lives willing for any service.

May the women in our societies who are fitted for leadership covet earnestly this leadership, that we may see a wonderful advance in Young People's work throughout our entire Church.

Texarkana, Tex.-Ark.

THE PRIMARY DEPARTMENT A MISSION BAND.



MISS MARY R.
ADAMS.

Recruits for the "Lapsley" in Africa.

THE Primary Department in the Sunday School of the First Presbyterian church, Statesville, N. C., may also be called a Primary Mission Band, for the entire department from the tots in the beginners' classes up to the graduates, are very much interested in both Home and Foreign Missions. They support two native evangelists in our Congo Mission, and this summer paid the expenses of two teachers in the North Carolina mountains.

How do these little folks accomplish this? Each teacher makes a house-to-house visitation of her class, explaining to parents the missionary work, asking their co-operation, and leaving with each child a mite box. One teacher made the boxes for her class very attractive by pasting a picture of a group of mountain children on one side, and a group from Labeo, Africa, on the other, thus depicting their special work in Home and Foreign Missions.

At the close of the year they have their annual graduating exercises and mite box opening, which has grown in importance from year to year, until it has become an interesting occasion to the congregation at large. An entertaining Missionary program of songs, recitations and stories is given entirely by the children. Singing a missionary song, they march into the church auditorium carrying their mite boxes in their hands. One year, two of the older boys in the Sunday School who are very ingenious, made a small boat, "The Lapsley." This was placed on a table, and two small boys dressed as sailors stood by to load the boat, as the children filed by, leaving their boxes. Last year a barrel was covered with white crepe paper, having hoops made of black, and on the center in large black letters was the word "Africa." The African Mission flag, blue with yellow star in the center, floated from the open top, and two boys stood by and lowered the barrel from the



The Primary Department of the Sabbath School of the First Presbyterian Church of Statesville, N. C. These Children Are Studying and Giving to Missions.

table as the children marched by, dropping in their mite boxes. The barrel, a large nail keg, was filled to overflowing. Each year the exercises are varied.

There is never a Sunday when Missions is not brought to the minds of the children in some way, but the first Sunday of each month is *distinctively* "Missionary Sunday." All lessons are dispensed with. Some of the children have learned to know, when they see the teacher who is to talk to them, what country they will visit that day. A sea of eager, upturned faces greets her as she talks to the little ones about the children in heathen lands, the children in the mountains, the Immigrant children, the Indian children, or the negro children.

Each Christmas these children give an illustration of the lesson impressed on them, that "it is more blessed to give than to receive." Last Christmas they had a tree for the children of Barium Springs Orphans' Home, six miles away. Each little girl brought a dressed doll, and each little boy a toy, which with bags of candy and fruit, made an attractive tree. Many small faces beamed with joy as they saw dolls and toys given to their small visitors, but not one showed disappointment at not being the recipient of a gift.

If any success is claimed, and you should ask any one of the eight teachers wherein it lies, the answer would be, "Our inner prayer circle."

Statesville, N. C.

CONSERVING OUR GIRLS.

BY MRS. J. F. HOGAN,

Secretary of Local Home Missions, Mobile Presbyterial.

THE night school for cash girls is one of the most interesting features of the institutional work of the Government Street Presbyterian church, of Mobile, Ala. Since

the school began about two years ago, more than twenty girls have taken advantage of the offered opportunities. The work, however, is still in the experimental stage, not thoroughly or-



These Attractive Maidens Are Members of the Night School.

ganized and without trained or salaried workers. Our hope for the coming year is for better organization and more efficient work.

The kind of institutional work to be undertaken by a church should be determined with reference to its own environment and the local needs. The Government Street church is situated within a few blocks of the business district, where many girls find employment. These girls have not had many educational opportunities. Necessity compels them to help support their families.

It seemed that here was a work put into our hands. Here was a great need, and we were able to do something toward meeting this need with but little wasted effort. We had but to ask for volunteers, to secure teachers for the various classes. And more than one hundred members of the church have contributed of their time and thought to the success of the undertaking.

The night school meets twice a week in the Sunday School rooms of the church. The stores close at six o'clock, and the girls come immediately to the night school. At 6:15 lunch is served to the girls and teachers. Classes meet at 6:30, and school continues in session for one hour, being dismissed at 7:30, so that the girls will not be on the streets at a late hour.

And during the existence of the school it has never been closed, except for an occasional holiday, as Christmas, Thanksgiving and the Fourth of July. It shows the earnestness of the girls that they do not wish vacation in the summer.

The school work is intended to be practical. The courses of study are planned to help the girls in their daily work; to increase their earning capacity, and by developing their characters to fit them to meet the world and its temptations on more even terms. The text-books are free, and are the same as those used in the public schools.

Not only has the night school been helpful to the pupils, but it has become a factor in training young women for Christian service. And even more important than that, it has interested more than a hundred of us in real Christian work; it has shown us something of our duty to our fellow-men; something of our obligations and privileges to lighten a little the burdens of our less fortunate sisters.

We are dealing with these problems in the concrete. There was one little girl of eleven years, undersized, underfed, thin and nervous. She left her home at seven in the morning, and after standing all day in a department store, returning at six to her dreary, cheerless home. She seemed dull and unresponsive. But it was found that she was practically earning a living for five persons. After all, she was a heroine. And she became to us an example of what had been neglected in the past, and what must be undertaken in the future.

The night school has brought us face to face with Christian duty; it has shown to us, with conscience-thrilling meaning, Christ's life, full of abounding love for all creatures, love that manifested itself in good deeds, kindly acts and ministrations; it has given us a deeper insight into the essence of Christianity.

Mobile, Ala.



These Are Just a Few of the Beautiful Home Mission Postcards Which May Be Obtained at 2 cts. Each, 20 cts. Per Dozen, from the Atlanta Office. Post Office Drawer 1686.

"BUKUMBA" OR "THE LITTLE CHOCOLATE SOLDIER."

MRS. MOTTE MARTIN.

ON THE other side of the world, eleven thousand miles or more from America, one of our missionaries to the Belgian Congo (which used to be the Congo Free State) met a little hunch-back girl called Bukumba. Although a daughter of the chief of the village, she was looked down upon and sadly ridiculed because of her deformity. Moved to pity the missionary spoke to the mother of the little girl and obtained her glad consent to take the child with him to the Pantops Home for girls at Luebo. Because he smiled and won her confidence, little Bukumba willingly followed her new-found friend; walking many miles before reaching the Mission, where foot sore but happy she was given over to the charge of the faithful matron of the boarding school to be taught by her to read and write and to learn more of the wonderful Saviour of whom she had already heard through her father and mother. For her father Kamuanga Kalamba had for several years been a Christian and Bamuyila, the mother, in time, accepted the remarkable new teaching too; but it was more difficult for the poor woman to surrender her all than for her husband to give up all of his twenty wives as he had to do before becoming a member of our church.

Poor Bamuyila had to surrender a deep and bitter hatred for a jealous rival before she could ask the Jesus Master to do with her as he would. Having lost three children before the birth of little Bukumba, Bamuyila centered most of her affection upon her little girl. One day returning from a day's work in the field, she discovered her baby's back broken, and her grief was overwhelming. Later when she discovered the cause of her baby's injury, her hatred knew no bounds. As

I have said Kamuanga Kalamba, the chief of his village had twenty wives and because Bamuyila was a favorite wife she incurred the jealous hatred of another of his wives who, when the child (who was just beginning to walk), in playful bad humor unfortunately slapped one of the angry woman's children, took a club and broke the back of poor little Bukumba while her mother was away. Frightened, the woman tried in vain to hide her crime, for both Kamuanga Kalamba and Bamuyila wished to kill her when they discovered her guilt. The injured mother had to be watched both night and day to be kept from murdering her hated enemy long after the chief had spared the woman's life for the sake of her four children.

Kamuanga Kalamba, learning from a "teacher of God" that it was wrong to nourish hatred in his heart, finally forgave his outcast wife, thus incurring the most violent indignation of his favorite "one twentieth." When later he accepted the teaching of the Mission in full, and putting away his twenty wives to be married by a Christian Minister, to one, Kamuanga Kalamba sought the consent of Bamuyila but she refused because he had forgiven the woman who had done her too fearful and lasting injury for her heathen mother heart to forgive. Truly she could not without a new heart, but the miracle of "new birth" could be accomplished in a savage woman's breast as well as in any other. The knowledge of Christ's love finally was accepted, and Bamuyila yielded her cherished hatred to Him who washed all her sins away and enabled her through His Grace to seek out her enemy and sit down at meat with her, thus proving that her heart was at last "white towards her" and her hatred ended. So

are the lives of the savages in the Congo being changed by our Saviour's love.

'And so was Bukumba's life also transformed.

She was a most unattractive, almost a repulsive little child, when she came to the Mission; shrinking and secretive and very, very dirty and unambitious. Under the influence of kindness and finding that Jesus cared as much for her as if she were not deformed, she developed into one of the most faithful and "sunshiny" little Christians I have ever known. The little white baby she nursed became, she said, her "very heart" and when she was taken from her native land on an immense ocean liner crossing the sea to accompany the little foreign baby to his foreign home-land, Bukumba won for herself the name "Little Chocolate Soldier" from one of the passengers on board because of a touching act of faithfulness on her part.

Imagine coming from the heart of Africa and sailing to "Wonder-land" on a wonderful and awe-inspiring sea! Land was out of sight and Bukumba, giving a frightened glance at the great unbroken expanse of water, quickly turned away saying, "O, let me go back to the little room where I'll not know where I am!" And so I left her, playing with the baby and praying to God to "strengthen her heart" and to keep her from being afraid. Soon the boat began to roll but not realizing that Bukumba had never before passed through such an experience, I delayed going to my cabin for an hour or so and when I did return what a sight met my eyes! Poor little Bukumba was so sea-sick she could hardly stand, yet there she was, clinging to my baby with faithful arms, not daring to move, expecting at any moment to be cast into a watery grave, for she told me, her eyes wild with fear and sea-sickness, "Oh, the trunks and suit cases have been moving all over the floor



Bukumba, "The Little Chocolate Soldier."

and the big boat has nearly gone under so many times!" Yet she was standing at her post and watching baby till I came.

Now safely in America and enjoying this wonderful country as much as "Alice" ever enjoyed her "Wonder-land," the "Little Chocolate Soldier" loves to sway her body from side to side describing the motion of the ship, and delights in telling everyone that she was on the great seat, but God delivered her out of its depths and brought her safely to the foreign country where she can testify in her own way of her love for Him. This is the question she wishes to ask each one: "Oh, why are there so many of God's people over here in the churches where I go to sing and yet so few who come out to help my people in darkness over there in Africa?" Can we answer "why?"

WHY ORGANIZE?

THE INDIVIDUAL



Here are some women
alone
Each shining as far as
she might.

THE SOCIETY



Here they are banded
together
And wider their circle
of light.

THE PRESBYTERIAL



Behold how Societies blended
Gain ever new radiance bright;

BFB
DZ
EPT

THE SYNODICAL



And lo, in Synodical union
They glow with great power through the night.

WHY A FOREIGN MISSIONARY APPROVES OF THE WOMAN'S AUXILIARY.

MRS. LACY LITTLE, KIANGYIN, CHINA.

I HAVE BEEN asked to write an article on the above subject, and I wish to say, that I do indeed thank God for all the Auxiliary represents, and for all, that through His grace and power, it should accomplish.

The organization is timely. I am writing to Christian women and your hearts are filled with sorrow as you think of the evils of our own land. You know of drunkenness, gambling, the social evil, divorce, the family altars that should be and are not, corruption in high places, un-Christian business methods, Sabbath desecration, a lack of reverence for the Word of God, worldliness. You know too of the work to be done in the mountains, in the slums, for the negroes and for the strangers within our gates. Your ears have not been dull to the great commission, you have the Christ-given vision of work in the regions beyond. Much, much has been gained in those far-away lands, but the battle is not yet won, the conflict is at its height, and you will not falter! Now, now, is the watchword there, and you want those great nations of the Orient and those of Latin America for Christ. The call from the home-land and from abroad is for the fullest individual consecration and for organization, the finest and the best.

The organization is Scriptural. Otherwise, we should not want it. God placed man at the head of the home and made him the ruler in the church, but He said, "It is not good that the man should be alone: I will make him an help-meet." It is this God-given sphere of service that the Auxiliary wishes to fill. There is nothing revolutionary about it: it is only an organization to enable our Christian womanhood to become a more efficient help-

meet in winning the world for Christ. The men of the church remember the Pauline injunction, "Help those women which laboured with me in the Gospel." The Auxiliary has the hearty endorsement of the General Assembly, and the Woman's Council meets with those splendid men, the heads of the different departments of the organized work of the church, working not apart from, but in connection with them, and having ever the benefit of their counsel and advice.

The organization is educational and inspirational. To be efficient, we must be informed. Our Superintendent will supply every society within one church with the latest literature, giving the facts and needs of world-wide missions and telling of successful methods used here and there. Oh, the inspiration of it all! Working together with Christ, and as one united host, in winning the world for God! Ah, it means beginning at home, in our own hearts, probably. Self and the dear children must be consecrated, to be used where-soever the Great Captain would. We must give self-denyingly, but I believe what is needed most is full consecration of time, talents, and influence. About the family altar that is not! Could a beginning be made by reading a few verses of Scripture and repeating together the Lord's prayer? Oh, the power of the personal touch for winning the indifferent and the unbeliever! Let us work together by faithful individual effort, using the full power of our influence in Church, social and national life, until the uplifting, renewing power of the Gospel has won the world for Christ. And we will ever remember it is "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

THE AUXILIARY HERALD OF ANYTOWN, DECEMBER 1, 1913.

ADVERTISING SECTION.

LOST.

TEN THOUSAND women who should belong to the Missionary Society. Finder will return to the nearest church. Liberal reward and no questions asked.

HELP WANTED.

The following desirable positions are open to those wishing congenial employment and adequate compensation:

PRESIDENTS—Should have executive ability, promptness and enthusiasm. Please leave personal feelings at home. No previous experience necessary. Work heavy, but compensation adequate.

SECRETARIES—New construction work recently begun calls for a large force of these employees. Willingness to work and ability to follow instructions are necessary qualifications. Interesting employment. Good pay.

TREASURERS—Applicants for this position must have a working knowledge of ecclesiastical machinery and understand the proper application of the oil of kindness in cases of friction.

MEMBERS—Can use all who apply. Should possess interest, punctuality, willingness, and be ready to assist any of the above-named employees. Applicants for these positions will please apply to any local missionary society, presbyterial or synodical.

BUSINESS CHANCES.

UNEXCELLED openings throughout the South for Sunday school plants. Small equipment necessary, and output unfailing, and of best quality. Ask Rev. A. L. Phillips, Richmond, Va.

FOUND.

THE only unfailing reservoir of power. See Phil. 4: 13. "I can do all things through Christ which strengtheneth me."

FOR SALE.

The following are offered for sale in easy terms:

INDIFFERENCE—Several tons to dispose of. Purest, coldest, quality. Guaranteed to promptly chill the most enthusiastic mission worker who comes in reach of it.

WORLDLINESS—Principally of the Bridge-Society variety. Can deliver this in car-load lots. Nothing better has been found for choking aspiration and smothering spiritual life.

IGNORANCE—If ordered promptly, can supply large lots. This is not of the lasting variety, and speedily melts before mission study classes. Cannot guarantee delivery of this after Home Mission Week, in November.

WILL EXCHANGE ANY and **ALL** of the above with large bonus for the following:

WANTED TO BUY.

ENTHUSIASM—Can use large quantities of this commodity, provided it is the perennial variety, grown in the soil of knowledge. Liberal advance in price for this quality.

FAITHFULNESS—Plain garden variety. Impervious to rain, heat, cold or discouragement. Not necessary that it be coupled with unusual ability. Will consider large shipment before winter weather begins.

CONSECRATION—Will exchange tons of other marketable commodities for one case of sincere, pure, unadulterated consecration to the Cause. Require the genuine quality, that will produce knowledge, enthusiasm and self-sacrifice.

All interested in the above exchanges should consult The Book.

NEW BOOKS.

The Immigrant: An Asset and a Liability. By Frederick J. Haskin; Fleming H. Revell Company. \$1.25.

Written from the point of view of government investigation, Mr. Haskin shows us the Immigrant in various relations, from the time he makes up his mind to leave his old home, until he is well settled at work in this country. We see that the very foundations of our industries rest on the willingness to labor, and the strength of muscle of this newcomer to our shores.

The tendency to crime of the American-born children of foreign parentage is narrated in plain terms, as are the reasons for it; and they should arouse us to take steps to prevent such tendency. Mr. Haskin shows that

much of it can be avoided if the parents who come here are given a proper chance to learn the English language and our American ways of living.

The last three chapters of the book deal with the immigration question of other countries, particularly Canada, Brazil, Argentine, Australia, and New Zealand. It is instructive to learn that all these countries are handling the problem in a way that will prevent such congestion in large cities of the newly arrived immigrant as we are having; but we must also remember that none of these countries have such immense numbers of foreigners to deal with as we have.

—E. R.

THE DECEMBER HOME MISSION MEETING.

"Look, Lest Ye Miss Him."

In little faces pinched with cold and hunger
Look, lest ye miss Him! In the wistful
eyes,
And on the mouths unfed by mother kisses,
Marred, bruised, and stained, His precious
Image lies!
And when ye find Him in the midnight wild,

Even in the image of an outcast child,
O wise men, own your King!
Before this cradle bring
Your gold to raise and bless,
Your myrrh of tenderness!
For "As ye do it unto these, said He,
"Ye do it unto me."—*Selected.*

- 1.—Hymn 118—Joy to the World.
- 2.—The Apostles' Creed—In concert.
- 3.—The Promised Messiah, read responsively, Isaiah 42.
- 4.—Prayer—That, with grateful hearts for God's Best Gift to the world and to us, we may yearn to make Him known to others; and may see Him in all suffering and needy humanity.
- 5.—Transaction of business.
- 6.—Hymn 122—Angels from the Realms of Glory.
- 7.—Our Church's Perennial Gift to the Needy—Assembly's Home Missions; how renewed, and how dispensed.
- 8.—Placing the Emphasis on Young People's Work.
- 9.—Recitation—A Desire.
- 10.—Solo or duet—Holy Night.
- 11.—Holding the Business Girl.
- 12.—Christmas at our Sunrise and Sunset Gates.

- 13.—Can You Tell
- 14.—How the Plan of the Woman's Auxiliary affects the Local Society.
- 15.—Hymn 694—Hark, Hark, My Soul.
- 16.—Chain of Prayer.

NOTES.

5.—Transact business with dispatch, so that the program may be unhurried; but take time for some plan of special Christmas help, subscriptions to The Missionary Survey, and the Church Calendar of Prayer. Have sample copy of the latter, note its attractiveness, and urge its use. Take steps to ensure the adoption in the Sabbath School of the special Christmas exercises prepared by the Committee of Christian Education and Ministerial Relief.

- 7.—Obtain information from the current and past numbers of The Missionary Survey.
 - 12.—See Junior Department.
- Insist that no talk or paper shall exceed three minutes in length.

TREASURER'S REPORT OF HOME MISSIONS, OCTOBER 1913.

	1913	1912	Increase	Decrease
Total Receipts for October	\$12,199.12	\$9880.62	\$2,318.50	

RECEIPTS.

April 1 to October 31, 1913.				
From Churches	\$ 35,541.27	\$33,385.94	\$5,155.33	
" Sabbath Schools	3,639.03	3,731.38		92.35
" Missionary Societies	2,998.93	2,886.17	112.76	
" Individuals	12,697.79	14,133.13		1,435.34
" Legacies	500.00	3,630.00		3,130.00
" Board of Domestic Missions	700.00	625.00	75.00	
" Special Evangelistic Fund.....	2,654.50	2,657.25		2.75
" Soul Winners' Society	5,367.66	6,594.47		1,226.81
" Intrest	2,343.13	3,162.08		818.95
" Literature	72.75	95.30		22.55
" Church Erection Loans	2,736.53	934.53	1,802.00	
" Lewis Memorial Fund	1,000.00		1,000.00	
	\$ 70,251.59	\$71,835.25	\$5,145.09	\$6,728.75
Bills Payable	\$ 14,000.00			
Over draft	909.66			
Permanent Loan Fund	10,900.00			
Oklahoma Pres. Col.	19,814.35			
Balance, March 31, 1913	68.14			\$5,145.09
	\$115,943.74	Net Decrease		\$1,583.66

CAN YOU TELL?

ANSWERS TO THESE QUESTIONS WILL BE FOUND IN THE CURRENT NUMBER.

When is the untying of handkerchief corners, apron strings and hems a profitable exercise?

What cannot a woman do who has allowed her heart to grow old?

But what are Assembly's Home Missions?

Who will hear the Shepherd's voice, and come to Him skipping like young roes?

The success in what cause measures our denominational advance?

How are supper and a Christiau school, meeting some of the problems of women in industry?

What children divide their gifts between the "heart of Africa" and the mountains of America?

How are bits of ribbon, scraps of silk and pretty material made to help in the Lord's work?

Where is attendance on cooking and sewing classes granted as a reward of merit?

What organization follows the plan of government of the Presbyterian Church?

Where is the presence of a pastor and his wife made a feature of a gathering?

How was a Missionary Bazaar used to conclude a course?

What is the standard of excellence in Junior work?

How is there danger of squeezing the adolescent pupil out of the Sunday School?

What desired end can be accomplished by two or less hours study a week?

WANTED—A PURCHASER.

Diamond rings and Home Missionaries are not usually found together. The desire to dissolve just such an incongruous union is the occasion for this notice.

One of our consecrated Home Missionaries possesses a beautiful diamond ring, a heritage from a beloved brother, now in his heavenly home. In view of the present financial crisis facing the Home Mission Committee, and knowing by experience the great need and the great promise of the work, she wants to sell the ring and give the proceeds as a gift from her brother to Home Missions.

The stone is pure white, about 3-4 carat, and has recently been mounted in tiffany

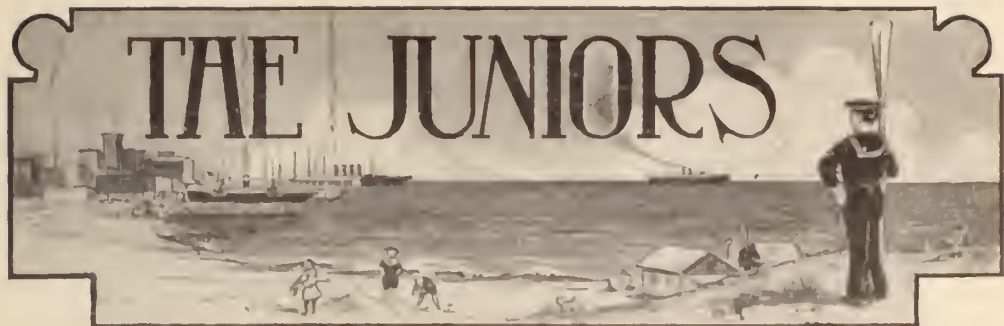
setting. Several jewelers have valued the ring at \$150. She will sell it for \$125. It would make a magnificent Christmas gift to a loved one.

Who will buy the ring, and thus enable this devoted sister to place the surrendered jewel, as a Christmas gift from her brother, in the starry diadem of the King of Kings, with whom he has already gone to dwell? Would not such a ring be always sweeter and more precious to the recipient because symbolic of a love that is stronger than death?

Address: Executive Committee of Home Missions, Drawer 1686, Atlanta, Ga.



THE JUNIORS



DECEMBER'S MESSAGE TO THE CHILDREN.

Do you hear December whispering
Through the cedar trees tonight,
While the North wind makes weird music,
And the stars shine cold and bright?
King he is of happy childhood,
King of home, and hearts that love,
Crowned with holly, wreathed with cedar,
With a message from above.

Though this is the Ice King's season,
Though the forest trees are bare,
And the snowfall hides the flowers,
Safe they sleep in Love's warm care—
Love who came to earth to save us
In the manger long ago,
Through the whispering of the cedars
Sends this message down to you:



By Courtesy of "McCall's Magazine."

"You who know a Saviour's blessing,
You who've learned how he can love,
Stoop, and lift your fallen brother
Point him to the home above.
Bear some burden for another,
Help him cast his doubts away,
Share your comfort with some other,—
Learn to love in Jesus' way."

This is what December whispers
Through the cedar trees tonight,
Listen, children, hear him calling,
Do not the sweet pleading slight: :
"Would you know life's truest pleasure,
Would you more like Jesus live?
Share your gladness with some other,—
Learn from Jesus how to give."

—O. H., in *Presbyterian Standard*.



By Courtesy of "McCall's Magazine."

THE PRESENTS JANE ELLEN BOUGHT.

A STORY OF ANGEL ISLAND IMMIGRATION STATION IN SAN FRANCISCO BAY.

BY MARY E. BAMFORD.

WHY, that baby'll be right in the middle of the Pacific Ocean, when Christmas comes!" said Jane Ellen, with a horrified gasp. "Do you s'pose anybody'll hang up her stocking for her, or *anything*?"

"No, 'course not!" said Philo.

Philo had lived on the Island quite a while, but Jane Ellen had only recently come to live in one of the yellow-'n'-white square houses that Uncle Sam builds in a row, when your fathers are gardening or something like that, on an Island where a "Migration Station is. 'Course, your mother don't let you go into the Station, 'cause the captain an' folks mightn't like it, but you go to the same wharf the immigrants do, when you take the boat to school in the city every day. Such folks as Philo had seen on the Island! Japanese! An' Chinese! An' Mexicans! An' sometimes Hindus, with red or yellow or white turbans! An' once there was a Turk!"

Today some Chinese were going back to China, and one woman was carrying a wee baby girl, and when Philo had come running, saying, "Hooray! Christmas's next week!" he had found Jane Ellen almost crying because the little Chinese baby would be in mid-ocean and wouldn't have any Christmas!

"Are you *sure* her father 'n' mother won't hang up her stocking?" wailed Jane Ellen. "Why, the very first Christmas I was alive,—when I wasn't but 'leven months old,—my father 'n' mother hung up my twenty-tonty little stockings,—*both* of 'em!—an' father put a doll in one an' ma put a rattle in the other! Why, ma's told me about it every Christmas—after she tells me the story of the Baby an' the star!"

"Chinese folks don't have Christmas for their babies!" jeered Philo, running away.

Jane Ellen started at the distant light-house. Then she went to her just-allke-white-'n'-yellow-house, and helped her mother wash dishes.

Wiping a cup, Jane Ellen began to cry.

"Why, Jane Ellen!" said mother.

"It—it's that Chinese baby!" she wept. "She—she was such a ni-nice baby! An' she won't have any Christmas! What makes some folks not have Christmas?"

Then, on mother's lap, Jane Ellen learned the sad truth that many a little boy and

girl in this world never had Christmas. That in lands where people do not know of Jesus, they do not have Christmas.

"When I get big, may I go 'n' be a missionary?" she asked.

Mother looked at her a few minutes.

"Jane Ellen," said mother, softly, "if God wants you to be a missionary, you may be one. But you must love Jesus first, yourself, and be sure your sins are forgiven."

"I do love Him," said Jane Ellen. "I do mother."

Christmas kept coming nearer,—a green pleasant California Christmas,—and the queer folks kept coming to the Island, and going away, and Jane Ellen remembered the Chinese baby. Every day, now, she read in the Bible the story of the first Christmas, the Baby and His star. For father always expected Jane Ellen to help him read that story Christmas morning, and father was always so pleased if Jane Ellen made no mistakes.

"I 'most remember it by heart, I've read it so many times," she said one day. "Why don't the queer folks at the 'Migration Station read it, so they'll remember it, too?"

"I declare!" said mother. "You've given me an idea, Jane Ellen!"

"*What* idea?" she asked.

"They can't read it, unless they have it in their own language," said mother. "Jane Ellen, that 'd be the best Christmas present for some of those queer folks! I'm going to find out about it! Let's you and me put our pennies together!"

One day mother and Jane Ellen, took the boat for the city. Jane Ellen had a silver half dollar clasped tightly in her fat little hand.

Over in the city, Jane Ellen's head whirled, as she and mother went up in an elevator, then along a hall to a glass door.

"This is the place," said mother.

There was such a pleasant young lady who seemed to know just how hard it was to divide fifty cents among Matthew, Mark, Luke and John, in so many languages. Finally, it was decided that Jane Ellen would buy twenty cents' worth of copies of Matthew in Japanese—(and Matthew had red paper covers, and cost only one cent a copy!)—and ten cents of copies of Matthew in Chinese, and ten cents of Luke in Chi-

nese, and ten cents of Luke in Punjabi for the Hindus,—and that made fifty cents!

Now, some of the queer folks could read the story of the Baby and the Star!

Back to the Island went mother and Jane Ellen on the boat. And lo! there were two Japanese women, going to the Island, too!

"Shall I?" whispered Jane Ellen.

Mother nodded.

She took Matthew in Japanese in red paper, and went shyly toward one Japanese lady. Jane Ellen was quite embarrassed.

"Merry Christmas!" she said very softly. "It isn't really Christmas till tomorrow. But you'll have time to read about the Baby and the Star."

The Japanese woman looked puzzled. Jane Ellen turned red. Then the Japanese woman took the book

"*Arigato!*" she said

Somehow Jane Ellen guessed right away that that meant "Thank you."

"You're real welcome!" she said.

Then she gave another Japanese woman a copy of Matthew, and she said "*Arigato!*"

The two Japanese women read all the way to the Island, and at the wharf they said "*Arigato!*" again.

Jane Ellen and her mother went along the road toward the pre-cise-ly alike houses.

"Hoo-ray!" called Philo. "Christmas's Coming!"

"It's the beautifulst Christmas ever was!" said Jane Ellen.

For the most beautiful thing you and I can do on Christmas is to send to everybody we can the good news about Jesus.

—Junior Missionary Friend.

A BIG CHRISTMAS.

THINK of a half dozen big Christmas trees all beautifully lighted and loaded with gifts, for a thousand or more persons! And think of the joy of those persons, when you know they are the strangers who have just arrived in this country of ours; think how this beautiful Christmas spirit makes them feel toward all Americans. And how, with a little help from us, they are so willing to try to be good citizens.

At Ellis Island, where many little foreign children spend Christmas day, there is always a large and brilliant display, to which every one is invited, and where every one is remembered by Kris Kringle.

The great examination hall is where they gather, to listen to music and to speaking, and each receives a "gift of Christmas." There are other guests, too—but not to take part in the gifts. These other guests are Americans, even as you and I, who have been invited to watch the joy of the immigrants.

On the platform in the center of the hall, are invited speakers, who give Christmas greeting in a half dozen languages; for among these thousand immigrants are Poles, Russians, Swedes, Dutch, Italians, Servians, Hungarians, Swiss, Bavarians, Germans—and many more.

As a speaker stands up and says a few words, those who can understand the language crowd closer to hear the greeting in



their native tongue; and children, who have heard no familiar word from others since they boarded the steamer a week or two before, laugh and cry and clap their hands in delight.

All seem to feel the wonderful spirit of Christmas love, and they join as best they can in the Christmas hymns; Hebrews, Roman Catholics and Protestants together.

Then the great crowd of men, women and children file past the Christmas tree, and each receives a present which tells plainly of the good will we have for them, and of the loving spirit of Christmas time.

The children, many of whom used to celebrate Christmas in their own foreign homes, are happy once more—for surely Christmas will always be in this new land too.

Let us hope that there have been no sad little foreign hearts in our own town this Christmas. Let us think carefully, and share at least some of the loving spirit of helpfulness and good will that one owes at this blessed season, even if we cannot give many actual presents.

—Over Sea and Land.





*"And, lo, the star, which they saw in
the east, went before them."*

OUR GIFTS.

What shall I give to Thee, O Lord?
The kings that came of old
Laid softly on Thy cradle rude
Their myrrh and gems and gold.

Thy martyrs gave their hearts' warm blood,
Their ashes strewed Thy way;
They spurned their lives as dreams and dust,
To speed Thy coming way.

Thou knowest of sweet and precious things;
My store is scant and small,
Yet, wert thou here in want and woe,
Lord, I would give Thee all.

There came a voice from heavenly heights;
"Unclasp thine eyes and see
Gifts, to the least of those I love
Thou givest unto me."

—Rose Terry Cooke.



CHRISTMAS WITH THE JUNIORS.

A HOME MISSION PROGRAM.

Christmas Bells.



Why do bells for Christmas ring?
 Why do little children sing?
 Once a lovely, shining star,
 Seen by shepherds from afar,
 Gently moved until its light
 Made a manger cradle bright.
 There a darling Baby lay,
 Pillowed soft upon the hay;
 And its mother sang and smiled,
 "This is Christ, the Holy Child."
 Therefore bells for Christmas ring
 Therefore little children sing.

—Eugene Field.



1.—Hymn—All Hail the Power of Jesus' Name.

2.—Prayer—Of thanks for God's great Christmas Gift to all the world; and that we may crown this Babe, King of our hearts and lives.

3.—Prompt Transaction of Business.

4.—Hymn—O, Little Town of Bethlehem.

5.—The Story of the Baby and His Star.

6.—Christmas at a Sunrise Immigrant Port.

7.—Christmas at a Sunset Immigrant Port.

8.—Duet—Hark the Herald Angels Sing.

9.—Christmas Bells—Repeated in concert.

10.—A Box that is an all-the-year-round Christmas stocking.

11.—An every-day-in-the-year Christmas Gift.

12.—Take the Name of Jesus with You.

13.—Prayer by the Children—That all-the-year-round we may have in our hearts the real Christmas spirit, love for Christ and His needy ones; that we may seek to

bring help to those who are out-of-the-way, especially in making known to them the loving Saviour whose birth we now celebrate.

NOTES.

3.—Let the "Business" include plans for bringing happiness to some who are less fortunate. If mite boxes have been given out for Christmas offerings, have an appropriate poem recited when they are brought in. Show the children the Church Calendar of Prayer, explain what it represents, and encourage them to purchase and use it.

5.—This may be read responsively, or recited by one child.

6, 7.—From the Junior Department.

10, 11.—From the Home Mission Department. In the latter, tell briefly of the various forms of Assembly's Home Mission work, which bring blessing all-the-year-round to many neglected and needy children. Though not specially mentioned in this Number, do not forget the little mountaineers.

JUNIOR PROGRAM FOR DECEMBER, 1913.

ARRANGED BY MISS MARGARET MCNEILLY.

Topic—CUBA.

Scripture Reading—Luke 2: 8-18.

Song—Away in a Manger.

Prayer—For the children of Cuba, that they may early seek the Saviour.

For the children at home, that they may help send the message.

Song—Jesus Loves the Children.

Minutes—

Roll Call—Answer with the name of a Station in Cuba.

Business—

Song—Selected.

Recitation—Gather for Christ.

Questions—1. What is Cuba and where is it found?

2. Why do we know so little of Cuba?

3. What was the religion of Cuba for more than 400 years?

4. Do the people in Roman Catholic countries have a right to read the Bible?
5. Who orders the burning of Bibles in Roman Catholic Countries?
6. Why do they not want the people to read the Bible?
7. But does not the Catholic Church teach the Bible?
8. What is the history of Cuba?
9. Have all these been set at liberty?
10. Is Cuba indeed free?
11. Are some Cubans free?
12. What are these free Cubans doing?
13. What is the very best we can do for Cuba?
14. What does our money do?

Reading—Hortensia.

Story—Cuban Village Children.

Close with the Prayer—

"Dear Saviour bless us as we part,

And with thy love fill every heart;
Help us to follow in thy way
Keep us from evil every day,
And if thou wilt, bring us again
To our mission Band.—*Amen.*

SUGGESTIONS

It will be well for the Leader to tell the children, after the reading of the Scripture lesson, how the Roman Catholic children are taught to worship a doll image of the baby Christ. Draw the distinction between worshipping in spirit, and in bowing down to idols.

The Leader should become familiar with the leaflet "Cuban Village Children," and tell the story to the children.

Let the children tell why Hortensia was a brave girl; after this story has been told. Encourage the children to tell in their own words, the parts that are given them.

Ask that the children continue to pray for Hortensia, that she may continue to do right for Christ's sake.

"HORTENSIA."

MISS JANIE E. PATTERSON.

A FEW DAYS after my return, Mrs. Beaty said, "Have you seen Hortensia yet? She has become a person of note among us lately." Of course I knew Hortensia, but did not understand why she should be called a person of note. But then, you do not even know Hortensia, so I must begin at the beginning. She is just a girl, but is one of the most faithful attendants at church and Sunday School services—and has been almost since the beginning of the work here. For sometime she has wanted to unite with the church but her family objected. She has a strong voice and as the ideal of singing here seems to be "the louder, the better," she used it always at full force. But worse than that she was more often than not badly off the pitch. Some manouvering of Mrs. Beaty's induced her to take some *singing lessons* to which she rather objected because she already knew how to sing! It was a rather difficult position for a teacher who knew almost nothing of Spanish to give some necessary instruction without offense. But for the sake of



Hortensia Rajos, Placetas, Cuba.

our church music something had to be done. She was not slow in realizing some of her most flagrant faults and correcting them—much to the betterment of the church music.

This training fitted her to take the leading part in a little nature-play given by the girls of the public schools this summer. Her part contained solos and solo with choruses, and she was probably the only girl in the crowd who could do it. The entertainment was quite a success. So it was planned to repeat it for the benefit of the Catholic church. Hortensia objected to taking part when it was for that purpose, but finally consented. They had begun practicing again, when it was announced that the play would be given the following Sunday. Then Hortensia said very positively that she would not take part, though she was visited and urged to do so by different ones of the leading people of Placetas.

They even went so far as to ask one of our elders if an exception couldn't be made for one Sunday. Finally they tried her mother. In Hortensia's absence she promised that her daughter would take part. When the girl heard of this, she said, "I obey my mother, but she cannot promise anything for

me to do on Sunday." and that ended it—the girl had won out against the priest and many influential people—and another day was appointed.

If you could only realize how little the Sabbath means religiously to these people, you would appreciate more fully the meaning of this story.

Last night on our way back from church, I commented on the crowd in the park. The Cuban lady with me said, "Yes, Sunday is to them a holiday. That is why many Cubans do not become Protestants. They do not want to give up their Sunday." Would it give you a queer feeling as you are on your way to Sunday School, to see girls sitting at their windows sewing? Or a little farther down the street, to see the stores open and doing business? Or to come home and find that new neighbors were moving into the house next door? But that is what we see here. It is the Roman Catholic Sabbath. Now you know why we are proud of Hortensia. And aren't you glad that at last she has permission to join the church, and is to be received soon with about a dozen other candidates?

Placetas, Cuba.

THE POT-MAKING INDUSTRY.

Dear Little Friends:

DID YOU ever see mud pies made and baked in the sun, or did you ever make little mud horses and cakes and things and put them out in the sun to dry?

It's lots of fun until a big rain comes and washes them all away, but if you are careful to take them in before a rain catches them all are safe.

There is a large village near Luebo called Bakumbuya, and the people are nearly all pot makers and fishermen who live there.

The village is built right on the side

of the river and the little children play in the water and can swim like fish



Earthen Water Pots in Process of Drying in the Sun Before They Are Burned for Use.



Bakumbuya, the Village of Potmakers near Luebo. The people live near the river and subsist largely on fish. They make earthen water pots and cooking utensils for exchange in trade. They are very timid and can swim like fish in time of trouble. Their homes are very small and made almost entirely of large banana leaves. L. A. D.

while their parents make mud pots and other little work they may have.

Their mothers will go down near the river bank and dig out a basket full of red clay and then take it up to the village and spread it out on the ground to dry right in front of their little houses which are made of large banana leaves sewed together over a framework of small sticks. When the clay is dry they will pound it up very fine and then pour on water and make up a big ball of mud, beating it very well so as to get out all the little clods and rocks, if any.

The potmaker then sits on the ground and begins to mould the ball of mud into a water pot or a cooking utensil.

The accompanying picture shows just how the water pots look, and you can see a woman just finishing one in the rear.

The pots are then put out in the sun to dry and then are burned for a long time until they are quite hard.

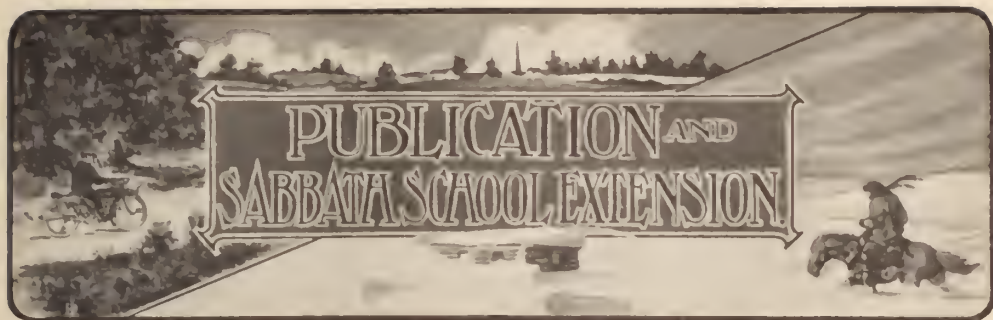
Just hundreds of them are made and used here at Luebo.

Yours "among the pots,"

L. A. D.

SCHEDULE OF FOREIGN MISSION TOPICS.

January	Mid China.	July	Signs of the Times.
February	North China.	August	Medical Missions.
March	Mexico.	September	Japan.
April	Africa.	October	Korea.
May	General View of the Field.	November	Brazil.
June	Industrial and Educational.	December	Cuba.



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REPORT OF CONFERENCE ON YOUNG PEOPLE'S WORK.

MONTREAT, JULY 27—AUGUST 3.

By ANNA BRANCH BINFORD.

Editor, Intermediate Lessons, Presbyterian Committee of Publication.

EIGHT days, and one of them a holiday—for Saturday at Montreat is always a holiday—in which to tackle the biggest and most interesting proposition in the Church today. How we did it, and what results we hope may come from the hours of conference and prayer form the keynote of this paper.

How WE DID IT.

"We" means largely the working force of the Sunday School and Editorial Department of the Presbyterian Committee of Publication, though much help was given by live, interesting, ready speakers from the pulpits and from the Seminary, and from the Superintendent's desks of Birmingham, Richmond and Memphis. Don't tell me after this summer that the South is slow!

Each day's work started with what must be the foundation of all good work for Young People—Bible Study—clear, intelligent, definite Bible Study for an hour. Following this came platform addresses on the Sunday School Meeting the Needs of the Pupil. Any Sunday School which today fails to meet those needs will cer-

tainly fail, and these talks—direct, forciful, practical—drove home not only the needs but the definite way to meet these needs. Those who follow the plans there outlined and developed can make their Sunday Schools prove obsolete the old conundrum and its answer: You remember it, don't you? "When is a school not a school? When it is a Sunday School."

For the next hour the audience separated into sections, and specialized treatment of the Needs of the Young People was given in each group. That this was a popular plan was proved by the interest and attendance. One group grew in numbers from thirty-five on Monday to one hundred on Friday, and they were not there for amusement, but for good hard thinking and working. It is interesting to see the wonderful awakening of the Church to the necessity for special work and training in dealing with the Adolescent Pupil. It used to look as though, between the stress placed on Elementary Work and the organized Adult Bible Class, the big boys and girls were going to be squeezed out of the Sunday School—and truth to tell,

many, very many of them were. Because of this appalling condition, the Publication Committee has during the past three years been bending much energy towards making "good" on the literature for this particular age, and this summer we tried to show the leaders of these young people what this literature meant, what was its definite aim, and how much depended on the Teacher as a Tool—fitted, the best, tested, repaired, replaced, if necessary.

The necessity for reading and studying if we as teachers would measure up to the ideal set before us was most conclusively proved.

Another unusual feature of this week's work was the stressing of the big girl and her possibilities. Did you ever realize how much more thought we have been giving in our Conventions and Institutes to the big boy than to the big girl? Well, we have. The girls themselves realize it, witness the following from a Vassar College girl:

"An assistant taking the place of a celebrated lecturer, adapted his lecture to what he conceived the needs of girls. He told of the success of Miss S—— on Harper's Bazaar, of Mrs. T—— on The Ladies' Home Journal. 'Man, man,' murmured a girl in the front seat, 'We are human beings if we are women.' 'They are all alike,' returned another, 'lecturers, ministers, professors. I haven't heard a human being sermon since the one that Englishman preached when he called us "dear brethren" and "Christian young men." He said afterwards it had been written for some Men's Guild.'"

How many of you who were not at the Conference have ever realized the need of the big girl today for the very best you can give her? Won't you think about it?

Much stress was rightly placed on the Social Life of Young People, and on Saturday night the Auditorium was packed when a variety of illustrations were given of what can be done by the Church to develop this sort of work and play. And how young America today needs to be taught *how to play*. We could fill a book on that subject. It is well worth your time and study.

Just one more item—A Year's Program for a Young People's Society, well planned, developing the four sides of the perfect square of character—Physical, Mental, Social, Religious—a varied program giving definite expression as well as impression. This formed the subject of one of the night meetings and was full of suggestion and help.

These are a few of the things we did at Montreat, and how we did them. What about the

RESULTS?

Oh! Men and women of the churches of the South, they rest largely in your hands. What are *you* going to do about all this?

Christ wants the best. He in far-off ages Once claimed the firstling of the flock,

The finest of the wheat,
And still He asks His own, with gentle pleading,

To lay their highest hopes and brightest talents at His feet.

He'll not forget the feeblest service, humblest love,

He only asks that of your store you give Him

The best you have.

Richmond, Va.

YOUNG PEOPLE'S WORK IN THE VIRGINIA SYNODICAL.

By MRS. S. H. McCORMICK,

Synodical Secretary of Sabbath School Extension and Young People's Work

THE young people of our Church are a most important factor in its development, and the Virginia Synodical has appreciated this from the time of its organization.

Our one idea being to work in harmony with the General Assembly's plans, naturally, in the beginning, we turned to the Minutes of the Assembly to see what action had been taken by

that body in regard to this department. We found two principal thoughts advocated, which we took as the foundation upon which to build. First, the organization of new societies; and second, the assisting to greater efficiency those already in existence.

In order to carry out our purpose, the Virginia Synodical elected a Young People's Secretary, whose duty it became to outline the work of the Presbyterial Young People's Secretaries. Plans for essentially uniform conduct of the work are placed in the hands of these officers, and frequent personal letters are written.

To secure the organization of new societies, the Young People's Secretaries (of whom we have eleven) write to the pastors of the churches in the Presbyteries, asking their co-operation.

The Young People's Secretaries try to keep in touch with the leaders of societies already in existence, offering suggestions as to programs, literature, methods, etc.; and encourage in every way possible both the spiritual and educational development of the members. All societies are urged to join the Presbyterial within whose bounds they are, that they may receive the benefit to be derived from belonging to such an organization.

At the annual meetings of the Presbyterials, an hour is given to the young people, the program being arranged and conducted by the respective Young People's Secretaries. This plan has been the means of greatly increasing interest in the work. So helpful have

these exercises appeared that the Synodical this year, instead of having only an afternoon for the young people as heretofore, devoted almost an entire day to discussions for leaders, with a program for the young people themselves in the afternoon.

Recognizing the importance of reports as a stimulating influence upon societies, as well as their value as records, the Presbyterial Young People's Secretaries, at the close of the church year, send report blanks to the leaders of their societies. It is from information thus obtained that the statistical report is made by the Secretaries for the annual meetings of their Presbyterials. A copy of this report, with list of churches, societies, leaders and addresses, is forwarded to the Synodical Young People's Secretary, from which she compiles her annual report to the Synodical.

A few figures will show that our work has been blessed, and to Him who rules over all be the praise.

The first printed Minutes at hand are for the year 1907-08, and returns from the 54 societies that reported were \$2,163. The report for 1912-13 is from 164 societies, which contributed \$8,018.87. We have not up to this time reported Covenanters or Christian Endeavor Societies, although our Young People's Secretaries encourage and help with these organizations as opportunity offers.

May our watchword in the King's business ever be "Forward!"

Staunton, Va.

NOTICE:—LEADERS OF YOUNG PEOPLE'S SOCIETIES.

The Committee of Publication has just gotten out a booklet containing a year's attractive programs, revised and enlarged, for special topics (two meetings a month) with valuable suggestions for working up the meeting and making it interesting. There are two lines of treatment—one for 16 years and above, the other for ages under 16. Topics include activities of our own Church, as well as the subjects treated in general schedule of young people's work. Send for one of these booklets before outlining your year's work for 1914. Price 5 cents each; postpaid.

PRESBYTERIAN COMMITTEE OF PUBLICATION,

RICHMOND, VA. AND TEXARKANA, ARK.-TEX.

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, 154 FIFTH AVENUE, NORTH, NASHVILLE, TENN.

MONTHLY TOPIC—CUBA.

THOSE of our readers who have access to Carnegie libraries will find in the bound volumes of *The Outlook* for 1897 and 1898, two series of articles by George Kennan, written just before and just after the Spanish War, that give perhaps the most complete description to be found anywhere of the condition to which the island had been brought, politically, socially, industrially, by 400 years of domination by Spain and the Romish Church. Mr. Kennan refers only incidentally to religious conditions, but what he says on that subject is for that reason all the more significant.

Speaking of sanitary conditions at Santiago, Mr. Kennan says: "The sanitary force of this city of 50,000 people consists of twenty men, about 3,000 pariah boys and perhaps double that number of vultures." Similar conditions in all the towns and cities of the island made them hot-beds for the disease germs that were annually transported to our Southern Coast cities, producing the devastating epidemics from which our country suffered so long and, as we now know, so needlessly. This one thing, apart from all consideration of the cruelty perpetrated on the people by their Spanish oppressors, would have justified American intervention long before it actually occurred.

And there was no less reason for the

intervention of the Protestant Church in the spiritual sphere. For the Church in Cuba, which we believe Pope Leo XIII would have been glad to disown, if he could have found a precedent in the past history of the Papacy for so doing, had become a veritable spiritual charnel house. A single illustration will suffice of the condition to which a mercenary Priesthood, engaged in the business of making merchandise of the Gospel, had brought it. We will let Mr. Kennan, who is a man entirely outside of the sphere of Protestant missionary influence, tell what he saw of the real estate agency conducted by the Priesthood in the matter of cemeteries, trading on the superstition of the people in regard to being buried, with at least a sprinkling of "holy water," in "consecrated ground." Mr. Kennan says:

"Up to the time when I left Cuba all the 'Consecrated' burial places on the Island were the property of the Church, and were under the direct and exclusive control of the clergy. Private individuals might lease plots of ground in them for a term of years, and might renew these leases from time to time by making fresh payments. If a lease were not renewed when it expired the priests had a right to remove the occupant of a grave and put another corpse in his place, just as they would eject the occupant of a rented house who had failed to pay his rent and put in another tenant. So far as I could learn, the priests had no right to forbid the burial in consecrated ground of a man who, during his lifetime, had been



Bone Pile, Cuban Cemetery, Havana, Cuba.

a member in good standing of the Roman Catholic Church—even although his relatives might be too poor to lease a grave; but they did have a right to refuse to read the burial service over him, and if, at the end of a week or ten days, they wanted to put another corpse in the place that he occupied but had not paid for, they were perfectly at liberty to dig him up and make some other disposition of his remains. As the people of Havana die at the rate of from one hundred and fifty to two hundred per week, as they must all be buried in this cemetery, and as the priests can turn them out of their graves and put other corpses in their places as soon as their relatives cease to pay rent, the Christopher Colon cemetery is a source of large revenue to the Church. Commercially, it is precisely equivalent to a big block of tenement-houses, except that when living tenants are ejected for non-payment of rent they take care of themselves; whereas dead tenants, when exhumed, must be in some way disposed of. This difficulty the priests have met by establishing in every large cemetery a corpse-destroying house and a bone-pit. When a dead man's relatives are too poor to rent a grave, or when, if they have rented one, they default in the payment of rent, the priests dig the body up, take it to the corpse-destroying house, remove the flesh from the bones with quicklime, and then throw the skeleton into the bone-pit.

"The soldier who went through the cemetery with us had no literary culture, and was coarse and profane in language; but

he seemed to be a man of strong, original character, and he held very clear and positive opinions with regard to Cuban priests and the Cuban Church.

"'I'll show you,' he said, with feeling, 'how the black-robed cormorants treat *their* dead.' And he exclaimed, as we walked away from the flag-decorated mounds that marked the graves of the sailors of the Maine: 'I've been here at this gate for three weeks, off and on, and I've seen the whole infernal process. They won't even pray over the bodies unless they get their miserable fees; and in less'n a week they dig 'em up, eat all the flesh off of 'em with quicklime, and then pitch their bones onto the bone-pile. Oh, they're a sweet lot, they are! Infernal cannibals, I call 'em.'"

"'Don't they have funeral ceremonies at the grave?' I inquired.

"'Ceremonies? Not much! If the relatives of the dead can pay a dollar or two, the black-gowned scoundrel in the house at the gate comes out with a basin and a clothes-brush and slings a little holy water at the hearse as it goes in; and that's all the ceremony there is. If the man's friends are rich, and can pay the shaven-headed old cormorant enough, he'll read the whole prayer-book over the grave; but it's no pay—no funeral. Most times they just put the coffin in a hole and cover it up, and nobody says nothing. And then, when they want the grave for another corpse, they dig the first one up and take him to the lime-box and the bone-pit.'

"The bone-pit proved to be a rectangular excavation in the ground, forty or fifty feet square and of unknown depth, surrounded by a low wall of rubble or brick covered with cement. It was filled nearly to the level of the ground with dismembered human skeletons of both sexes and all ages, lying in disorder and confusion inextricable.

"How deep this bone-pit was, and how many thousands of human skeletons it contained, I had no means of finding out; but in one corner, where somebody apparently had been trying to dig to the bottom, I could see to a depth of twelve or fifteen feet. As far down as that the bones extended in a solid mass, and the bottom of the excavation was perhaps fifteen or twenty feet lower still."

The question now is, is the church that tolerates this gruesome business, and retains in good priestly standing those who thrive on it, entitled to a monopoly of the religious instruction of the Cubans or any other people? The question does not need an answer. The work of our Protestant missionaries is needed in Cuba, and is cordially welcomed by the better class even of those who retain a nominal connection with the Romish church, as the petition quoted by Prof. Sims from the people of Camajunani for the establishment of a school by our mission at that place abundantly proves.

PRESENT CONDITION OF OUR WORK.

Two years ago the situation was so discouraging that our workers were strongly tempted to abandon the field. Sickness in the families of three of the ordained men sent out compelled them to leave the work, and their places could not be supplied. Financial embarrassment made it necessary for the Committee to make large cuts in the estimates sent in for equipment and native work. Dr. Wharton, who then wrote and raised the question whether it was worth while to try to hold our present field under the then existing conditions, is the same man that now writes the optimistic letter printed on another page.

The greatest result that a foreign mission can hope to accomplish in any field is to develop strong native leaders, who can take up and carry on to completion the work which it is the function of the foreign mission only to begin, and then to help for a time in a subordinate way, and ultimately to retire from, when a strong native church has been established on which the responsibility can be thrown.

The young Cuban Presbyterian church is now blessed with three such men. Mr. Someillian is a gifted and powerful evangelist whom the people flock to hear. Dr. Juan Ortiz is a learned scholar and also a brilliant preacher and lecturer, an ex-priest, and therefore familiar with all the pious frauds and Jesuitical wiles by which the Cuban priests deceive the people, and yet full of sympathy for the many among both priests and people who are honest seekers after truth, as he himself for a long time was while still entangled in the meshes of Romish error.

Rev. Ezekiel Torres is perhaps the most gifted preacher among last year's graduates of Union Seminary, whose pleasing personality made him a favorite among both professors and students, and who has turned a deaf ear to invitations from attractive fields in this country in order that he might give his life to the preaching of the gospel to the people of his native island.

There is still one sad lack in our equipment for the successful prosecution of our work in Cuba. Professor Sims' letter will tell you what that lack is. How easy it would be to supply it if only the eyes of a few of our men and women of means might be opened to a true perception of the relative importance of things. If that were done a few costly entertainments would be postponed, and possibly a few automobiles remain unpurchased, and the churches and schoolhouses needed in our part of Cuba would be speedily built.

THE ADMINISTRATION OF JUSTICE IN
KOREA.

On October 9th the Supreme Court of Korea rendered its final decision in the famous conspiracy case confirming the sentence of six years' imprisonment passed upon Baron Yun Chi Ho and his five fellow-prisoners in the celebrated conspiracy case.

In our judgment this verdict of the Supreme Court is one that should put Japan to shame before the civilized world. Full accounts of the evidence adduced in the trial all the way through have been published to the world, and we are confident that the verdict of the civilized world outside of Japan will be that there was no evidence in the case justifying any such decision of the Supreme Court or any of the lower courts. In allowing the matter to reach such an issue Japan has lost a splendid opportunity of showing herself to be a worthy member of the family of civilized nations, though the way is still open for her to do this through the exercise of Imperial clemency.

She has also, in our judgment, committed a very serious administrative blunder. There were very many things needing to be radically changed in the governmental system of Korea when the Japanese took charge of the situation. It is to the credit of Japan that she has introduced such changes as have finally put an end to what may properly be called the "atrocities" of Yangban Government. She has also done much to improve the industrial situation, although it is probable that Japanese immigrants rather than native Koreans are the ones that will reap the chief benefit of this improvement. What she should have done was not only to improve the material condition of the people, and establish the rule of law instead of that of corrupt officials in the courts of justice, but also to do these things in a kindly way so as to make friends of the Korean people.

Then the next time Russia comes along or a collision occurs with any foreign power, there would be found no exasperated remnant of unassimilated Koreans ready to enter into a real conspiracy with the invader, not against the life of some unpopular Governor-General, but against the life of the Japanese Empire.

IS OUR CHURCH ATTEMPTING MORE
THAN IT CAN DO IN FOREIGN MIS-
SIONS?

A member of the United Presbyterian Church, in studying the question of union with our Church, has been examining our statistical table with somewhat startling results to himself, and to us also when our attention was called to his figures.

His first finding was that of the 3,409 churches on our roll, there were 137 which gave \$1,000 or more each to the cause of Foreign Missions. These same 137 churches also gave an aggregate of \$325,000 (round numbers) which is \$9,000 more than one-half of our total receipts for the year.

From this fact the writer makes two deductions: first, that we have among our people some very heavy givers; and second, that the grace of giving is not largely developed among the rank and file of our membership.

This logic seems to be invincible, and we can see no escape from his conclusions. The unaccountable thing is how such a state of things can exist after all the years of strenuous effort that has been made, by correspondence from the office, by visitation of church courts and individual churches, by missionaries and secretaries and Forward Movement workers, by Mission Study classes, and by an almost ceaseless round of Missionary Conferences and conventions, to develop missionary interest in the church.

The deduction we make from the fact given is that, when we adopted our Missionary Platform in 1907, entering thus into covenant with the

other Churches of Christendom that we would give the Gospel to a certain portion of the non-Christian world if they would assume responsibility for the remainder of it, we assume no impossible undertaking. All we need is to bring about three hundred or four hundred more of our churches, which we may assume to have about one-half the financial ability of the first 137 up to the same standard of missionary giv-

ing, and the financial part of the problem will be solved.

We would suggest to our Presbyterian Chairmen to take this matter up by Presbyteries and see how many of the 137 churches referred to are in each of our Presbyteries and what other churches there are in each Presbytery which might, by a vigorous campaign of education and inspiration be moved up into the same class.

CORRESPONDENCE WITH THE BOARD OF FOREIGN MISSIONS OF THE REFORMED CHURCH IN THE UNITED STATES ON THE OCCASION OF ITS SEVENTY-FIFTH ANNIVERSARY.

Philadelphia, September 9, 1913.
EXECUTIVE COMMITTEE FOREIGN MISSIONS PRESBYTERIAN CHURCH IN THE UNITED STATES (SOUTH).

Dear Brethren:

THE Board of Foreign Missions extends to the officers and members of your Board of Foreign Missions a cordial invitation to participate in the Jubilee Services, in honor of the Seventy-fifth Anniversary of the organization of our Board, to be held in the First Reformed Church, Lancaster, Pa., beginning on Monday evening, September 29th, and ending on the evening of Tuesday, September 30, 1913.

We are looking forward to this occasion with the earnest hope that it may lift our Church to a higher plane of activity in the work of Foreign Missions. Any help that the brethren of Sister Boards may render in furthering this end will serve to bind us still more closely in the service of our common Master.

I trust it will be possible for your Board to send one or more representatives, and if you will kindly forward me their names and addresses we shall be glad to provide entertainment for them.

Assuring you of our appreciation of your acceptance of this invitation, I remain, with high regards, and on behalf of the Board of Foreign Missions.

Very cordially yours,

ALLEN R. BARTHOLOMEW.

Secretary.

Reformed Church Building, Fifteenth and Race Streets.

September 18, 1913.

REV. ALLEN R. BARTHOLOMEW, D. D.,

Reformed Church Building., Philadelphia, Pa.

My Dear Sir and Brother:

The Executive Committee of Foreign Missions of the Presbyterian Church in the United States extends cordial greetings and congratulations to the Board of Foreign Missions of the Reformed Church in the United States on the occasion of its Seventy-fifth Anniversary to be held in Philadelphia on September 29, 1913.

We regret very much that it is not practicable for any personal representative of our Committee to be present and share with you in the pleasures and blessings which we trust will abundantly mark that interesting occasion. Through our association with your Board in the Annual Conference

of Mission Boards for the past twenty years, we have learned to appreciate the great work you have been doing as one of the branches of the church of Christ, which has been learning more and more through these years of association how truly we are but different members of the one body of Christ which His church on earth was ordained to be. We have also learned how easy it is, as we confront the great problems that meet us in our foreign work, to appreciate the relative smallness of the differences on which our separate organizations are based, as compared with the great body of evangelical truth which we hold in common, and which we are seeking to propagate in the non-Christian world under the arrangements of comity and friendship which so happily prevail at the present time, and which we trust will grow in-

creasingly close and brotherly and effective for good as the years go by.

We would also express the earnest and confident hope that before another seventy-five years are passed neither the Board of Foreign Missions of the Reformed Church in the United States nor the Executive Committee of Foreign Missions of the Presbyterian Church in the United States will have any further reason of existence, because by that time the church will have fully obeyed the Saviour's command to go teach all nations, and the earth will have been filled with the knowledge of the glory of the Lord, as the waters cover the sea.

In behalf of the Executive Committee of Foreign Missions,

Fraternally and truly yours,

C. H. CUESTER.
Secretary.

LETTER OF THE EXECUTIVE COMMITTEE TO THE JAPAN MISSION.

THERE was recently published in our Church papers a communication from the Japan Mission to the Executive Committee, giving full and detailed information concerning the field we are responsible for in this country, as to what has been done thus far, what remains to be done and the force and equipment needed for the task. The mission also made a strong appeal to the Church for the needed helps, and suggested that a special campaign be inaugurated for the full equipment of the Japan Mission similar to the ones made three years ago for Korea and last year for Africa. The number of new missionaries asked for was 136, and funds asked for equipment were \$700,000.

To this request the Executive Committee replied as follows:

Nashville, Tenn., October 14, 1913.

To the Japan Mission:

REV. C. A. LOGAN, *Secretary*,
Tokushima, Awa Province, Japan.

Dear Brethren:

The Resolutions of your Mission on the subject of Equipment and Reinforcement, accompanied by the report of your sub-committee on the needs of your field, were before the Executive Committee at our meeting today and received our earnest and sympathetic consideration.

The painstaking thoroughness with which your sub-committee has done the work of investigation entrusted to it is worthy of all praise, and the reliable information as to what our Church has actually undertaken in assuming responsibility for your field in Japan, which comes to us as the result of this work, we regard as very valuable indeed.

The Executive Committee is also impressed by the array of reasons presented by your sub-committee demand-



Kotohira Shrine at Tokushima.

ing prompt and vigorous action by the Church to meet the existing situation; the almost totally unreached condition of the rural and village communities comprising over 60 per cent of the population of the country; the comparatively advanced stage of material civilization and intellectual enlightenment; the inroads of materialism; and especially the position of leadership of the Yellow races providentially assigned to Japan.

We would also recognize the fact that in the adoption of our Missionary Platform by the General Assembly of 1907 our Church entered into covenant with the other churches of Protestant Christendom to undertake the evangelization of this field, thereby relieving them of responsibility therefor, to the extent that we could be trusted to fulfill our assumed obligations.

It is to be remembered in this connection that no time was set, nor in the nature of the case could be set, within which this undertaking was to be carried out, except that an honest effort was to be made in dependence on the help of Almighty God to carry it out within a generation.

We are also impressed by a remark

in the report of your sub-committee to this effect, that "unless we ourselves, who are on the ground, have a great enthusiasm for the conquest of this land, and feel deeply the tremendous need for more workers, we can never expect the people in the home land to be fired with any great zeal for our work." This is undoubtedly a true view of the matter, and we are therefore gratified at the evidence furnished by your communication and the resolutions accompanying it, of this zeal and enthusiasm on the part of your Mission.

We also recognize the fact that the number of reinforcements asked for in your call is not in excess of the estimate made at the time our Missionary Platform was adopted of what would be required to reach the non-Christian world as a whole within a single generation, namely, one to every 25,000 of the population; although we have been under the impression that the stage of development reached by the native church in Japan would make a relatively smaller number of foreign workers necessary in that field. The question as to the actual number of workers needed, however, is one that



View of Mount Shiroyama, Tokushima.

can be determined as the work progresses. It is sufficient for the present that the Committee agrees with you that a large addition to your present working force, with a sufficient material equipment to enable them to do their work effectively, is an immediate and urgent need of your Mission.

And now, in response to the request of the Mission, the Executive Committee does hereby express its approval of the action of the Mission in presenting to the Church the facts contained in your sub-committees report and the appeal based thereon, as has been done by the publication of the report in our church papers. And we would also adopt as our own, thus associating ourselves with the Mission in its appeal to the Church, the concluding words of your report, as follows: "In the name of Christ, our Lord, we call upon the whole Church to unite with us in unceasing prayer for this increased force of missionaries and this enlarged equipment; and also for the guidance and power of the Holy Spirit, that we may be able to reach the entire population of our field in Japan as speedily as possible."

We regret exceedingly that we must now say to your Mission that until the Church responds to this and other appeals which we have been making with greatly enlarged gifts, it will not be possible to send large help to any of our fields. In a letter to our China Mission, which was published in the September number of *THE MISSIONARY SURVEY*, and to which we ask you to refer in this connection, we set forth the difficulties that confront us on the financial side of our work at the present time. Since that letter was published these difficulties have increased rather than diminished to such an extent that we have found it necessary to place special emphasis for the time being on the effort to bring up our support fund to the point where it will provide for the work already inaugurated. We all feel that the incurring of another debt would be disastrous, and that in order to avoid it we are under the necessity of making every possible effort, both to increase our regular support fund, and, at the same time, to maintain the most conservative policy possible in the conduct of our work.

With reference to the launching of a special campaign for Japan and the sending home of Mr. Ostrom of your Mission to help in that work, we do not believe it would be possible to prosecute such a campaign successfully under the present conditions prevailing in the business world, and the present state of sentiment in the Church. Furthermore, the last Assembly, referring, as we suppose, to Special Campaigns conducted for special fields in previous years, and intending to discourage any such campaign during the present year, advised the Committee "in planning its work for this year to use all possible precaution to *preserve the symmetry of our work as a whole*, and to give each separate field due consideration, both as to its intrinsic and relative importance and needs."

While the way seems closed against a special campaign for Japan at the present time, we trust that the Mission will not be discouraged on that account. The missionary task assumed by our Church is not an impossible one. If only one-half of the churches

on our roll could be brought up to the standard of missionary interest and liberality, which a few have already attained, the financial problem involved in it would be solved. Among our 300,000 members there are 500 individuals who, we are firmly convinced, if they would begin to give according to the standard to which a few have now attained, would support all our present work. The supreme need is that God's people should be made willing in this day of His power. For the outpouring of His Spirit that shall bring this to pass, let us all together unceasingly pray.

With earnest prayer for God's blessing upon you in the work of the present year, and asking your prayers for us that we may be divinely guided and helped in planning and accomplishing such things as will be most helpful to you in your work. We remain,

Cordially and fraternally yours,

EXECUTIVE COMMITTEE

FOREIGN MISSIONS,

S. H. CHESTER,
Secretary.

PSALM NINETY-NINE.

MRS. J. A. NAFF.

Jehovah reigns, king over all;	The Lord, in judgment, takes delight;
Tremble, ye nations! Prostrate fall!	With justice rules; upholds the right;
Let earth be moved in awe of Him	He doth establish equity;
Who sits between the cherubim.	A just and holy God is He.

In Zion, He exalted stands	When faithful ones, in days gone by,
High o'er the peoples of all lands;	Upon Him called, He heard their cry;
Let them aloud His praise proclaim.	Yea, from the cloudy pillar spake
For holy, awful is His name.	And pardoned them for His name's sake.

O let us, then, exalt Him still;
And worship at His holy hill;
With songs, His mighty name applaud,
For holy is the Lord, our God.
Dillon's Mills, Va.

A NEW ERA IN THE CUBAN WORK.

REV. R. L. WHARTON.

THE closing year has been one of progress in almost every respect in Cuba. A new government has corrected many of the mistakes of the former one, an unusually large sugar harvest has furnished work for hands that otherwise would have given trouble, and the attitude of our own government toward the Latin-American problem has re-assured the better element of the Island.

In the evangelical work, too, there has been everywhere a notable improvement, an alertness and a renewed spirit of investigation in religious matters that promises good things for the future; the Sunday schools of all the denominations have shown a healthy growth, the American Bible Society has distributed nearly 30,000 copies of the Bible—by far the largest

about a great awakening, and the appointment of three new, effective workers—Ortiz, Someillian and Torres—has made it possible to make plans for the coming year that promise far greater things for the Master's cause than we have ever been able to hope for previously.



Presbyterian Church at Remedios.



The Casino.

number ever distributed in one year—while mission schools are being well patronized wherever established, and solicited in many places where it has been impossible to establish them.

In our own particular field there is a hopefulness among the workers, an activity among the members and an interest among outsiders such as we have not seen for a great while—the strong evangelistic campaign conducted by Dr. Ortiz and Mr. Someillian during the spring and summer has brought

The work as planned calls for one central high school located at Caibarien, which is in the center of a rich, thickly settled section and in which our church alone is at work. To no other church laboring in Cuba has the sole responsibility for a great and growing section of the country been left so entirely as that around Caibarien has been left to us. This active



Miss Edith Houston in the Window of Her Home, Caibarien.

little city of 12,000 inhabitants has within a radius of thirty miles three large towns varying in size from six thousand to ten thousand inhabitants, and three smaller towns of from one to three thousand, yet no other church has opened work in any of these places, leaving the entire work to us. It has long been our dream to man this section so effectively that no other church would think it necessary to come in, and it looks now like our dream would be realized. In addition to taking up this entire section, by spreading out our workers we hope to open work in two additional towns almost mid way between Cardenas and Caibarien, thus, uniting the two extremes of our field and forming a chain of stations two hundred miles in length along the central northern coast of the Island. This will increase the number of towns occupied to just a dozen, without including a number of preaching points in the country, while in but three of these twelve towns is the responsibility for this vast number of souls being shared by any other denomination. We must give them the Bread of Life or they will be left without it.

In order to carry out this definite plan of work for the entire field and to make room for the new workers, fitting each one into the place where he can give his best service, it has been necessary to change the field of all but one of the workers. This has meant a personal sacrifice to some, a much

more difficult work than that of their previous field, yet each one has expressed a readiness to undertake the work assigned him and the changes so far effected are proving the wisdom of the plans.

There is every evidence that we may expect a gracious in-gathering during the coming year and our only anxiety will be removed when we know that our Committee has not been compelled to reduce our estimates to the point where it will be impossible to carry out our plans.

Caibarien, October 1st.



Miss Mary Alexander, Caibarien.

THE EDUCATIONAL WORK IN CUBA.

PROF. E. R. SIMS.

AT A FIRST glance, it would seem, after two American Interventions and occupation for several years, that it is a waste of money and time and effort to maintain private schools in Cuba. But the need of such schools is readily seen after even the most superficial examination of the methods and manage-

ment of the Public School System. The methods belong to the past centuries to a great extent, and the management is political. Furthermore, the great majority of the children of Cuba are educated in private schools. Taking into consideration these things, it will be readily admitted that the establishment of Church Schools has been wise



A Country Service Near Caibarien.

and that the time and effort to maintain them could not have been better employed. In fact the schools have been one of the greatest, if not the greatest, means of the advancement of our cause in Cuba.

The people are now realizing the value of them, and they have given entire satisfaction wherever established. Not only that, but we are being asked to open schools in some stations where there are none.

Recently a site suitable for building was offered to us on the condition that we open a first-class school.

At our last Mission meeting (Sept. 25th) the pastor of our church in Camajuani was sent to us with a petition that we place a school there. A translation of a part of this petition follows.

"To the Presbyterian Mission of Cuba:

..... Knowing that said school will be opened where the ground is given, and we being interested in the success of the plan, and desiring that this town (Camajuani) be the one selected, for the good of the town and so that our children may receive a good education.

"Therefore, we have the honor to say to the Mission that the undersigned have talked with Mr. R—— T——, a citizen of this city who is also interested in the plan and binds himself to give for this purpose, a piece of land situated on the pike from

Caibarien and Camajuani and about one kilometer from this place.

"Furthermore, we offer to co-operate in every way possible to the end that a plan so noble and progressive may be realized by the Presbyterian Mission.

In case a college can not be opened here we would beg that the Mission open an elementary school here to which we can send our children, since as parents we are interested in their education.

"We trust that the Presbyterian Mission will take into consideration our plea and our efforts toward the establishment of a college in this place.".....

This petition is signed by twenty of the most prominent business men and physicians of the town.

The most prominent man of Caibarien is working on a similar proposition for us.

Now in the face of all this WE have to do something. These men are not going to give land nor time toward the establishment of a school if we have to take years to erect a building.

They want this school for their children and not for their grand children. We have to do our part. Several years ago a similar proposition was made us in Cardenas and we could not take advantage of it, so a few years later the Catholic Church stepped in and took it. Is it going to be the same way here?

At a recent meeting of the mission it was decided to concentrate all the



A Charcoal Vender, Cuba.

forces in the educational line in Caibarien, as this place is nearer the center of our work and it would be possible to draw students from all the surrounding country. So we have opened a first-class school here. There is no other of a similar nature in a radius of 125 miles excepting the Institute at Santa Clara; but there are numbers of towns with populations varying from 2,000 to 3,000. Even here in Caibarien, a town of 12,000, there are only elementary schools.

For several years one of our native workers has had an elementary school but until the last two years has received no help from the Committee. There has always been an attendance of from 50 to 60. This fall, in spite of more than doubling the tuition in order to try to meet the expenses, about 60 have been enrolled in the first two weeks, and a number are to come in

on the first of the month.

What we need above all is a suitable building—a building where we can accommodate boarders; a building where we can seat comfortably our students. After two or three months the question is not to find students, but to find room for them. We need equipment. What we have would be laughed at in the States or wherever there are well equipped schools.

So we would urge our claims on our people and ask them to help the Committee to give us these things as soon as possible, that we may be in a position to take advantage of the wonderful opportunity. It is an opportunity that we shall never have again in this place. It is an opportunity to mold the minds and hearts of this generation; and to engrave upon them the wonderful truths that we are striving to teach them.

NOTES FROM CANHOTINHO.

REV. W. M. THOMPSON.

I WENT down to Canhotinho a few days ago to preach for Dr. Butler. As Canhotinho is only an hour and a half by rail from here, I often go to his help. He is often called away to see some one, or is just worn out with his medical work at home. I have had the pleasure of knowing Dr. and Mrs. Butler ever since the first day I set foot on Brazilian soil, now nearly twenty-three years ago. I have never seen Dr. Butler that he was not busy. When I first knew him he lived in Maranham, just outside of the city a mile. I used to see him busy with something until the street car, which passed only every half hour, was nearly in front of the house, then he would grab his coat, collar and cravat, and start on a run for the front gate a hundred yards away, putting on his collar and coat as he went, calling for the car to stop. Well, he is still busy, busier than ever. The result is, he usually has to run for the train when he has to go by rail.

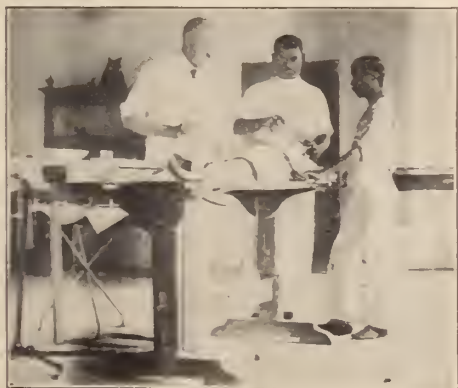


Dr. G. W. Butler, Canhotinho, Brazil.



Dr. Butler's Office, Drug Store and Operating Room. The palm in the front is one of those set out to celebrate the doctor's arrival from U. S. A. in 1901.

Not long ago I was passing his place, and he took the same train on his way to extract some bullets from a man who had been shot some fifty miles down the road and twenty-five off to one side. I asked the doctor if he still kept up his old tricks of partly dressing on his way to the train. He looked at me in that beautiful, inimitable way of his, and lowering his voice, said: "Tommie (a nickname I received at the Sem.), I changed my coat to-day after entering the train." He had so little time that he was compelled to run just as he was, and servant ran for his other coat. Often he is prescribing and preparing medicine until the train whistles, and then he runs for the station. If the trainmen know that he is coming, they



Dr. Butler and His Assistants Ready for An Operation.

wait for him. They all know and love him. The railroad company furnishes him a pass over all their lines. The Sunday I was there he had an urgent call to Garanhuns. The train passed just at the dinner hour, so that he could not dine at the house, so he went nearly down to the station and Mrs. Butler sent a servant with his dinner, and there on the steep hillside he stood and ate his dinner while the servant held the waiter. As the train was a



Back View of Church Building at Canhotinho.

little late, he had time to finish his dinner and get to the station in good time.

Dr. Butler performs almost miracles of surgery and healing, and he does it almost alone. He has operated successfully in a number of cases in which other physicians refused to operate. He had such a case not very long ago. The young man had been to consult and be treated by the best surgeons in the city of Bahia, but they refused to operate, so he came to Dr. Butler and he performed a successful operation and the young fellow got well. It was very difficult, and it was made more so because no anesthetic could be given. While in Rio de Janeiro on one occasion, a physician who knew the Doctor asked him to operate on his son, telling him that he would give him a certain sum, equal to about seventy dollars. Dr. Butler asked him how much he supposed he got for an operation like that in Canhotinho, and the gentleman



The Butler's Summer Dining Room. In the Right Upper Corner Can Be Seen the Window of Dr. Butler's Study.

mentioned a larger sum than he had offered Dr. Butler. Dr. Butler replied, "Just thirty-five cents!" I will add that he does many operations for nothing and then keeps the poor fellows until they are able to go home. Not long ago a police soldier was shot in the leg, which had to be amputated. Dr. Butler did the operation and then kept the man, his wife and a child or two until they were able to leave. The authorities did not promise to pay anything, and I don't suppose they will pay the doctor a cent, but that did not keep him from his work of mercy. When the man left he did not even thank the doctor, but that will not keep him from doing the same for another, or for this same one were he so unfortunate as to need the doctor's services. Like the Master, he goes about doing good everywhere. He is an angel of mercy to thousands all through this and the neighboring State. He treats about 6,000 a year. He seldom refuses a call if it is within fifty miles, unless kept by something more urgent. A short time ago he came this far on the train and then on horseback

went out in the country twenty miles in the rain to see a poor woman, and the next morning rode back in the rain. He is always doing this kind of thing. Many times he receives pay, but often not a cent. But no article of this kind can give any adequate idea of the great and blessed work he is doing in relieving pain and suffering. The Great Physician has a faithful follower in Dr. Butler in every sense. His life in the midst of the people is a living sermon.

It is simply wonderful what Dr. Butler accomplishes without any adequate equipment. A crying need is a hospital, not a great sumptuous affair, but one that will enable him to do efficiently the work he has constantly to do. He is so often unable to give proper treatment for lack of some place to put his patients. Let me say that he has not received anything for medicines or for a hospital from the Executive Committee, but I believe he has asked them but once, and then they were in no condition to help him. I don't know just how much would be required to build such a hospital as he



The Butlers' Home.

needs, but I am sure Dr. Butler could do wonders with five thousand dollars. If any one doubts this, I should be very glad for this person to send on the money: and I will take care that he hears about the wonders that will be done afterwards. Dr. Butler would never tell what he was doing—he is too modest. Who will send this money? **DO IT NOW!**

These "Notes" would not be complete were I not to mention the noble woman who makes it possible for Dr.

Butler to give his undivided attention to his work, saving him all the troubles and worries she possibly can. Mrs. Butler is a host in herself. I am sure I don't know which of the two has the biggest heart—both are big enough to take in and help all poor, sick, sorrowing humanity that comes their way.

For fear some one may think that Dr. Butler gives all his time to medical work, I wish to state that he does nearly as much preaching as the rest of us do, and it may be that he does it more efficiently. He has done more to open up this State than any other person, and this he has done at the risk of his life and that of his family. I don't suppose he would be molested now anywhere in these two States.

This is already long enough, but I have but touched the hem of what there is to be told of the work of this noble servant of the Lord.

Garanhuns, Brazil, June 30.

LETTER FROM MISS E. B. FRENCH.

I am returning home after a month at Tsin-tao. Tsin-tao is three days from Shanghai by steamer, on the coast of Shantung. It is a German possession, given them, I understand, as an indemnity for two missionaries killed in this province about fifteen years ago. The Germans have expended largely here, and have succeeded in making a delightful little bit of Germany of it. One cannot imagine it in China, with the hills all covered with a young forest of German trees: roads everywhere, and so perfect that autos are heard and seen flying by in numbers. The buildings, both of Church and State, are handsome. The bathing is fine, and it would be a model place as a resort for tired workers if there were only an English or American boarding-house.

There are some Northern Presbyterians living at this place, who are doing a good work in this part of China. They speak of much to encourage them since the Rebellion. The church at Tsin-too is a self-supporting church. It was good to hear that two members of this church had given \$12,000 toward the fund of the Independent church they are trying to establish in their province. Many of the churches in this province are self-supporting. All this was good to hear when one thinks of the poverty of some of our Chinkiang chapels—places of preaching where few would be found who could give \$5 toward self-support or the building of a church.

It seems rather unfortunate to be returning home at this time, with news

of fighting still in the region of Shanghai, but we hope it will be all past by the time we reach Shanghai. The news I constantly have from the Chinese at Hangchow is encouraging, so far as our city and province is concerned. Our little Governor is keeping things under control beautifully. All the unrest and rebellion and loss of life in various places in China seems so absolutely unnecessary. The only hope many have in all this chaos and confusion is Yuen

Shih Rai. If he can keep his head from the assassin, and the Southern people give him a chance, he may be able to accomplish his task. It is a grief to many at the seeming truth of the report that Sun Yat Sen is so greatly complicated in these late rebellions.

There are many reports concerning him not good to hear, to those of us who have believed in him. We trust they are not true, and that he can prove them so by his life hereafter.

NANKING'S SORROW.

THE SILVER LINING.

REV. P. FRANK PRICE, D. D.

The siege and straitness of Nanking during the strenuous weeks of August and September and the sorrow and desolation following will no doubt have been matters of world-wide knowledge long before this appears in print.

It only remains for an eye-witness to testify that it would be hard to exaggerate the terrible experiences through which the people of Nanking were caused to pass. There was, first, the suspense and danger of the siege, and, secondly, what was far worse, the brutality and suffering following when the occupation of the city by the robber general, Chang-hsun, and his semi-savage soldiers. For three days and nights there was incessant looting and shooting, accompanied by incendiary fires and the preying of men upon their fellow-men. A prosperous city was turned into a desolation. The turning loose of the passions of armed men, without restraint or rebuke, resulted in a situation that those who passed through it will never forget.

But even this dark cloud of calamity has its silver lining. God's protecting care was manifest in the preservation of his people. Though foreign mission-

aries moved freely about, even at the times of greatest danger and in the places of greatest confusion, yet their lives were respected.

There was no material damage to any mission property. Though the homes of Christians were looted, just as other homes were, their lives, except in cases of accident, were given them for a prey.

The upheaval took place during the vacation months, when pupils of the various schools and seminaries were scattered, and when missionary ladies and children had, for the most part, left the city. Not only was a burden thus lifted from the shoulders of those in charge, but the buildings left vacant became places of refuge for a large number of people.

No less than five or six thousand people, Christian and non-Christian, found refuge in the various mission compounds. Those who thus found a haven of rest for the body, hearing the gospel daily, had their hearts softened towards the people of the church and their thoughts turned toward Him who is the true home of the soul.

Besides the aid and comfort that foreigners, and especially missionaries, were, as neutrals, able to give in a general way, the missionaries, doctors and their Chinese students were the backbone of the Red Cross work, which was the means of relieving a great amount of suffering and distress, and it is they and the Christian workers of the city that are now being depended upon to distribute relief among thousands of destitute people.

In times of common danger and distress the church and the people have

been drawn closer together within a few weeks than within many months of ordinary experience, and a large door and effectual has been opened for the preaching of the gospel.

Will you pray that we may have grace to enter in and that the promise may be fulfilled (Jer. 31:28):

"And it shall come to pass that like as I have watched over them to pluck up and break down and to throw down and to destroy and to afflict; so will I watch over them to build and to plant, saith the Lord."

NOTES FROM KASHING.

REV. W. H. HUDSON.

Dear Dr. Chester:

AS you will have many accounts of the situation in China, I will only say a few words about our own section. The outbreak began about the time schools closed. Most of our missionaries had gone to Kuling, Mokanshan, Peitaho, Japan or elsewhere. Dr. Venable, Mrs. Venable and myself have been at Kashing all the time, because as our province was soon declared neutral, we felt no great danger threatened. The Chinese about us were panicky for a few days during the uncertainty, but we felt that our staying on here was a comfort to the Christians, and even outsiders became

calmer to see that we were not alarmed. We have been expecting trouble for some time, but of course did not know how serious it would be. Now the rebellion, as it is called, seems to be subsiding.

Our work has gone on steadily; hard work is a good cure for excitement. We do not blame anybody else for going; we simply felt it best for us to stay. I see no reason why Mr. and Mrs. Cooper may not come on to China as soon as they are ready. Kashing is safe; Shanghai is close. With kind regards,

Yours faithfully, etc.

August 19.

EVANGELIZING A STATE,—YENCHENG, CHINA.

REV. HUGH W. WHITE.

SUPPOSE the Virginians had never heard of Jesus and you were appointed to give them the Gospel, how would you go about it? That is the problem we three families have been trying to work out at

Yencheng. Thus far we have had to just feel our way step by step. At first we sent two helpers, one to the chief city—call it Richmond instead of Yencheng—and one to the second largest city—call it Norfolk instead of Funing.

Then two of us come on a visit. At Richmond we sell books and preach on Sunday. Having no church, we preach over the city gates. Perhaps we had fifty hearers. At Norfolk we soon make a stride. Finding a store that nobody would rent, we rent it and open a chapel. It holds perhaps a hundred people—if not more than fifty of them wish to sit down. In Richmond



Canal Locks with Sea Junks at Yencheng.

also the evangelistic work soon makes progress. Buddha opens the gate. He has a temple with plenty of yard room and a little house room. In his dignified majesty, he says not a word of protest, and his priests satisfy their consciences with a few dollars rent money. We send an additional helper, and soon visit it ourselves. Many people come to hear the Word. Among them is a plain-looking hunchback peddler named Chen. Every day he carries a tin of American kerosene about the streets and sells oil at so many pennies per dipperful.

Now another step is made. We missionaries move to Yencheng and open regular preaching. Crowds and crowds come. Soon the first dash of curiosity abates, and the steady pull commences. So many business matters and property questions come up, that for a while we can do little except preach on Sundays and make occasional trips to Norfolk. However, good work is going on. At the session meetings in the

spring twenty-four persons ask for baptism, twelve each at Richmond and Norfolk. Strange to say, the only one received is a bride! But she was a girl at Hsuchoufu, who knew the Gospel before, and married one of our helpers. The others are all postponed for more Bible study. When the autumn meetings come on, at the Norfolk chapel one man comes thirty miles and another fifty miles to ask for baptism. It is most gratifying on preaching to find that the inquirers can and do look up all the Bible references in their Bibles. At Richmond we again hold session meeting. The "Hunchback Oil Peddler," as he is commonly called, has not missed church in eighteen months since he believed. He reads the Bible and understands it. Ridicule and opposition do not deter him. He has refused an offer to work for us, which shows that he is not after money. We all agree that he knows what he is doing, and seems sincere; so with glad hearts we welcome him to the Lord's Table, the first Yencheng man to enter the church. With him two others are baptized. They are boys that have come from our Tsingkiangpu orphanage. We do not hope to keep them, as Miss Morton—who has since become Mrs. Moore—was to take them to Shanghai, but we were glad for these homeless boys to make this their spiritual home.



Mr. White's Preachers and the Boatmen. All these occupied the boat with Mr. White on one trip.



Prominent Men of Nanyang. Mr White's English-Speaking Friend on the Extreme Right.

Richmond and Norfolk each have now a chapel that will seat—or otherwise accommodate—a hundred people. Every Sunday we hold Sunday School at Richmond and preach to four or five hundred hearers. How do we seat five hundred people in a chapel that holds only one hundred? I am not going to tell you. And I will give you another riddle. How are we going to invite the other seventy-four thousand five hundred people of Richmond and the myriads of country people to church with no place to seat them?

Richmond and Norfolk are now evangelized! It is time to consider other places. Manchester. Portsmouth. Petersburg. Roanoke. Alexandria. Danville. Staunton. Winchester. Farmville. they ought to have a little preaching, ought they not? We are now working on that problem. For my own part, I am trying to introduce a few improvements on my former methods of itinerating. Time was when I would scurry over the country, getting up by daybreak, stopping an hour here, a day there. Wherever I saw people I would at once stand up and preach to them, or sell books. The crowds would gather around this stranger, wondering whether he was a man or a demon. From curiosity they would buy stacks of books. On the outskirts of the crowd I would see men with aristo-

cratic noses a tilt, curious, but ashamed to come forward and talk. The petty wits, with mock seriousness or open familiarity, would take advantage of this new kind of monkey show. Sometimes the rabble would become uproarious or I would get snappish and fretful. In a few days of rush traveling I would come home worn out, having covered much territory and done much good, but with some admixture of undesirable features. Nowadays I find my work more effective if I go leisurely, even though I cover less territory. I consider the making of friends of even more importance than the selling of books or even the preaching to crowds of strangers. And I now try on entering a place, if it is large enough to justify it, to secure a room to preach in. Often the inns have a room that can be gotten by paying for it, or we may find a vacant store-room available. Another improvement I am experimenting with is to have more workers in the party. This has its advantages and its disadvantages in our field here. But I am trying it. Jesus sent his men out by twos.

At this writing I am at Nan-yang-an, a town eight miles east of Yencheng, —call it Manchester. A Chinese friend who had been to England lives here, and he volunteered to accompany me. Thus instead of coming as a



A Chinese Gun Boat. Mr. White's Traveling Boat in the Rear.

stranger I am welcomed with open arms, for he is one of the leading citizens. The merchants' guild-hall is thrown open for me to occupy. Prominent citizens invite me out to meals. We find a vacant store-room to rent for four days and appoint an hour for preaching,—American fashion. The aristocrats, instead of sniffing at me, take the special seats that we borrow for them,—sit on the platform, so to speak, though in this case the platform is a dirt floor. We have a good congregation and respectful. Before and after the meetings the helpers and I sell books at this room and on the streets. At night and odd times, people call on us. We talk about the Gospel,—and other things. I take an interest in their town, and they in my foreign things. They want suggestions

along business or agricultural lines, and they show me their special industry, the boiling, hauling, and storing of salt.

All this time, I am praying for my friend,—this bright, rich influential, educated young man. He would be a power for good, if converted. And he is thinking about it. I plan to stay here a few days,—long enough to get acquainted, and then come again off and on. It pays better to visit one town six times than to visit six towns one time. But we do not propose to neglect Winchester, Staunton, Lexington. Roanoke, and the other parts of the State. Is it not a pity that we have such a small field? There are not more than a million, or perhaps two million in our field for three families to evangelize!

SCHOOL WORK AT YENCHENG.

WE AS A STATION have only been on the ground five months, so we can only say that we are starting this work. We are in earnest about pushing this department, because we see it to be one of the arms by which we can spread the Gospel. At present we only have day schools but we are planning to have a boys' and girls' boarding school as soon as possible.

In Yencheng we have a boys' day school with 23 pupils, and 2 teachers. One of the teachers is a resident of this city, a man of good standing, son of a city alderman, and a successful teacher. The other teacher is the son of just such a school as he is now teaching. Some 27 years ago at the age of seven years he began attending a school under the care of a Northern Presbyterian Missionary, afterwards he graduated from the best Methodist college in this part of China. We are thankful to have him with us, a Christian of twenty years' experience, and well trained in school work.

In this school more than an hour a day is devoted to Bible and Catechism study. Of course the object of the school is to teach Christianity, but as a matter of fact the Christian worker must use discretion, just as one must in America, in order to do Christian work efficiently. It is possible to speak or act at the wrong time. For instance we pushed our Christian teaching a little too fast last year, it would seem. The pupils were singing and learning hymns, taking part in the Scripture reading and prayers, and studying some in the Catechism, going along nicely, then we began to push the Catechism study, and as one of the teachers said "outside talk began." And this year most of the old pupils have not returned. Some say they were having to "eat the Jesus Doctrine." Perhaps it would have been better to have waited a while before pushing "The Doctrine" study.

A little Buddhist priest who was very zealous has been sent 150 miles away, and put in a temple on an is-

land in the Yangtse River. While we were visiting him in the temple one day, he told us with tears in his eyes that he believed in Jesus and worshipped God every day. Pointing to an idol he smiled and said the other priests do not believe in Jesus—they worship that thing. He told us that he had a New Testament but that he had no hymn book, so while he is cut off from the word in the temple on the island, if this N. T. has not been taken away from him, he has the main window through which light may shine into his soul. Join us in prayer for his release to the service of God. We have a girls' school with one Chinese woman to assist Mrs. Hanceck to teach the 20 promising girls who are attending. These girls are delighted with the prospect of getting an education. Then we have here a night school especially for those who wish to study English; at present we have six students enrolled in this school. We are hoping this English school will be of material

assistance in supporting the other schools. These students bring us in direct contact with the best and most progressive class of people.

At Funing, forty miles north of here, we have a school of about twenty pupils with one Chinese teacher. Yencheng has about 75,000 people; Funing is the next most important center with about 50,000 inhabitants. This section of country is not noted for its large cities, yet you cannot go ten miles in any direction, along the many water ways, without finding a city from five to twenty-five thousand inhabitants. The whole country is literally a continuous village—people everywhere—and still living comfortably from the Chinese point of view.

It is our plan to advance our schools into all these centers as rapidly as conditions will allow. In this way we have a better opportunity of teaching the rising generation the fundamentals of Christianity.

JAPANESE PILGRIMS.

Mrs. A. T. HASSELL.

LAST spring Mr. Hassell and I spent nearly a whole day in Kompira or Kotahira—a three hours' ride by train from our



Pilgrim Women Visiting a Famous Shrine.

station. There is a most famous temple about 300 years old; there is tier

after tier of stone steps leading to the top of the hill, and on either side as you go up are shops where all kinds of things are sold—incense to burn to the gods, prayers written on a piece of wood, tiny straw sandals which the pilgrims wear hanging from their backs. They are for the use of the departed spirits.

Every day hundreds of deluded people visit this same temple. I sat on the steps for about 30 minutes and watched old men and women, young couples, school children being marched in a bunch by their teacher, lame, beggars, all go by on their way up to the temple—hunting peace.

From our own home in Takamatsu we can look out and count six or eight temples and shrines very near us.

In this big Province of Sanuki there are 800,000 people living. When the Ericksons return this fall they, with Miss Atkinson, Mr. Hassell and I are the only missionaries to fight the rank

heathenism here. Please pray that God's forces may win and that we may soon have many others to join us here in the Lord's work.

Takamatsu, Sanuki, August 26th.

HAND TO HAND EVANGELISM IN JAPAN.

REV. R. E. McALPINE.

Dear Friends:

LEAVING home right after breakfast last Monday, the train took me through some fifty miles of as fine scenery as one usually sees even in this beautiful land; then my wheel did its best to carry me over a winding mountain road to the village whose name means Apply-Wisdom. but the road was so full of ruts and stones that the faithful wheel was mainly useful to carry my baggage and that of the Japanese preacher who was walking a short road.

This town of Apply-Wisdom is certainly beautiful for situation, along a narrow winding valley beside rushing torrent, and with high hills ranging on either side and running far up to the ridgeline of the island. In this town Mr. Buchanan had a remarkably encouraging beginning, two years ago, with a group of young men who seemed more than willing to hear the message; and two of them did accept and are now baptized Christians there. But with usual energy, Satan got in his work by means of an ex-Christian leader in Tokyo who has decided that Christianity isn't suited to this Empire, and has therefore proceeded to get up a religious medley of his own. Somehow he got into touch with this group of youths, sent an emissary of his out from Nagoya, whose smooth tongue captivated them and before they knew it, they were enrolled as regular members of his "Moral Society," as it is labelled, even our two unsuspecting Christians among them.

As, however, this said society is exceedingly broad, there is no ground for objecting when these young men continue as before to attend our meetings and exert themselves to arrange for us. Hence we found on arrival that the town was placarded with announcements of our meetings, and the theater engaged for it at the expense of the young men. We had time to do some visiting in the afternoon, having a conversation with the head of the town school in his office and perhaps giving him some new matter for thought, though he seems pretty well satisfied with himself. A good meeting followed that night at the theatre in spite of the silkworm season being nearly at its height, when everybody works to feed the little worms "like fighting fire." But we felt that our best opportunity came when the young men gathered into our room about eleven P. M. and the bright, earnest young Christian who is yet leader among them, requested instruction 'to help them keep faithful day by day.' It was such a joy to open up the Scriptures to that important group and point them to the footsteps of Paul and of Paul's Divine Master. We learned that they are beginning to feel the emptiness and disappointing character of the hodge-podge religion foisted upon them and to be hungry for unshakable truth. In a few weeks we hope to have a young graduate from our Kobe Theological School settled among them, and by daily contact, we trust that he will be used of God to lead them out of the haze and into the true light.

The hazy sky had warned us, so we were not surprised next morning to find a dreary drizzle and mist completely capturing the landscape. The lightly laden preacher got into his straw sandals and trotted off, advising me to wait till noon for it to clear up, then take a longer, but far better road, over which riding is practicable. By noon that promised clearing didn't happen; instead a solid hopeless downpour set in and kept up its enthusiasm till the setting sun. Seeing there was nothing for it but to plunge forth, I wrapped up in oil-paper as best I could and set out. The road was mostly downhill, and excellent, so it wasn't so bad to speed along the deep ravines and rushing, roaring torrents, except there were some high passes to negotiate when tramping was the need. And when I reached the railroad town there was barely time to make a change of garments before my train took me on to the next appointment at the town of Great Well. We have had a group of believers here for a number of years, and the meeting that night at the house of one of them was of usual interest. The usual conversation after the meeting this time proved of especial interest. For on the one hand there was an objector of a particularly blatant, loud-mouthed sort, who roared out that "as the Jesus way forbade wine and women, it left nothing of pleasure in life for a body, and therefore it was entirely unsuited to this great Empire." My impression is that he was drunk—drunker than usual: let us draw this mantle of charity over his cheek that has forgotten to blush. On the other hand, in sharp contrast to this "two-legged wild beast," there was present a middle aged man, long a school teacher, who seemed greatly interested. Engaging in conversation with him I learned that he had never before heard any address on the Gospel, and this was his first

direct contact with its glad news. Almost with the simplicity of a child he listened and asked questions and drank in the story of salvation by a Divine Redeemer. He promised to buy a Testament and study it with prayer to the living God of whom he had just heard. May "He who has begun a good work in him perform it until the day of Jesus Christ."

Although in most places the use of public schools for religious purposes is strictly forbidden, this town seems to be a law unto itself in that matter: for we have had occasional meetings there for four or five years, and each time in the school building. Now that the fine new one is just finished, one would expect the modern anti-religious rules to apply but as long as the local folks seem oblivious to them, it is certain we won't remind them of them. Thence forward to the next railroad town, I wound round the hills and through the valleys, hunting out a man here and there who has before been known to us. In each case my welcome and the reception to the message was such as to send me on with joy.

Would like to give you the details of a meeting two nights ago here in the city, when we moved the benches out to the front of the church, sung hymns till an audience gathered and then had short talks for an hour, finally getting opportunity for quiet converse with three listeners, all hearing for the first time. One was a farmer almost as eager and interested as the teacher of last week. Another said he had resigned teaching and become a Buddhist priest in order to gain peace of heart, but found no satisfaction in such religion. He was deeply moved by what he heard that night and promised to come again for fuller instruction.

Nagoya, June 3rd.

OUR NEWEST STATION, LUSAMBO.

ROBT. D. BEDINGER.

IN THE SPRING of 1912 we were on the verge of a famine of salt and cloth at Luebo. The "Lapsley" was long past due and we knew not when she would arrive. In a meeting for special prayer one of our number prayed that God would soon send our steamer to us as a "glad surprise." The prayer was answered for the steamer arrived two days later when the last sack of salt had been used and but one bale of cloth remained in the store.

God has been giving us "glad surprises" in rapid succession during the past twelve months. One of His latest was the workings of His providences that resulted in the donation by the State of a magnificent site for a station here in the capital of the Kassai district. Two things about this grant are remarkable. First, we are actually occupying the site in less than seven months after the application was placed in the hands of the State authorities. We were four years securing the site at Mutoto and nearly three years obtaining the second site at Luebo. Second, the site commands a magnificent view of the Sankuru River and is located near the center of the large native population in a section by law strictly reserved for the natives. Traders have frequently attempted to secure sites within this area. Invariably they have failed. When we first approached the authorities the law was read to us. However we applied and were refused point blank. The matter was appealed to the Colonial Minister in Brussels. At first he, too, declared that the site in question was utterly impossible. Through the unwearying efforts of Dr. Anet of the Belgian Protestant Church, M. Renkin finally yielded and granted the site gratis.

We should not have been surprised, since our God continually performs

those things impossible with man, but being very human we have marvelled no little. Now it seems very plain. After sending out a large force of new workers, God at once opens the way for advance and bids us go forward. It is ever thus. We are making these "glad surprises" the grounds for much thanksgiving and praise to Him who has wrought so mightily for us and are facing the future with hearts of growing faith and eager expectancy.

Accurately speaking Lusambo lies a little without our territory, but is a most strategic point in connection with our transport work. It is near the head of navigation on the Sankuru River, which is navigable the year round, while it is two days nearer Mutoto than from Luebo to Mutoto. By transporting supplies for Lusambo. Mutoto and Sangulu (the site at Sangulu was applied for before that of Lusambo but is still in abeyance), which is several days' distant beyond Mutoto, during the dry season, when it is impossible to navigate the Lulua to Luebo, the "Lapsley" will be in active service the entire year instead of lying at anchor during the five months of the dry season as it has done in past years. The expense in transport overland to Mutoto will be cut nearly in half. The Lubi River empties into the Sankuru opposite Lusambo. It is very swift but is navigable by small steam boats to a point equidistant, or three days, from both Mutoto and Sangulu. With a small motor boat the transport to these interior stations could be made with great facility and at a reduction in expense of hundreds of dollars yearly.

Lusambo is also a strategic center for evangelistic effort. It is the capital of the Kassai District and now has a population of over fifty thousand na-



Our Station Workmen Bringing in Sticks for Building and Repair.

tives. It is steadily growing. Twelve European countries are represented in its foreign population. The native population is even more cosmopolitan. Here you find the Baluba in large number. Now that we have come they are beginning to pour in. Practically all the other tribes understand the Baluba language. This gives us a wide sphere and unlimited opportunities. Ours is the only protestant mission in the town. The catholics have been here since its founding and, except among the Baluba, seem to have things very much their own way.

Nearly two years ago our evangelists succeeded in getting into a village under the nose of the Catholic station. Their progress naturally has been slow but gratifying gains are now being made. Across the river nearly opposite our site we have the nucleus of what promises to be a most encouraging work. Ten miles east we have two churches in one large village and a most inspiring work, while fifteen miles south we have one of the most enthusiastic works in all our outstations. In order to test the loyalty and

genuineness of the Christians at these points we have suggested that they build the church shed here out of their love to God and desire to see His work extended. They have responded nobly. In less than one week one-third of the sticks and poles for the framework have been placed on the grounds. Some of them were carried ten miles on the tender, undeveloped shoulders of small boys between the ages of ten and fourteen years. I hope that the recital of this incident will flood the heart of the reader with half the joy that fills my own.

At present the only two objects appearing on the site that warrant the title of this article are the tent in which Mr. Hillhouse and I are living and the framework of a three-room mud house. Fifty-three untrained native workmen at a cost of one dollar and forty cents each per month under the inspiring example and tireless energy of Mr. Hillhouse bid fair to have the house finished before the rains begin in September. The "Lapsley" stuck on a sandbank and failed to get here with the tools and goods so

badly needed. Naturally there are many things to vex and worry us, but, in contact with the earnest zeal, fortitude and devotion of the native Chris-

tians above mentioned, who would dare think of being discouraged?

Lusambo, July 28, 1913.

PERSONALIA.

THE article about Dr. Butler written by his fellow-missionary, Rev. W. M. Thompson, is published over what we know would be the strenuous protest of Dr. Butler himself. We hope he will forgive us. We are not seeking to glorify or exploit him. The Church, however, is entitled to know something about the men it is represented by in the foreign field and what return they are giving for the interest and the personal sacrifice invested in them by those who provide their support. If Dr. Butler only had a hospital his usefulness would be at least doubled.

ground in his itinerating work and his missionary efficiency would be correspondingly increased.



Mrs. C. C. Owen and Her Daughters. Taken at Cape Cod last September just prior to their return to Korea.

Rev. and Mrs. S. M. Erickson expect to sail for Japan on November 11th. They have been at home a little over a year, and both of them have done splendid service among our home churches while they were on furlough. Mr. Erickson was a member of the team that was engaged in the campaign on Evangelism and Stewardship. Besides this work he visited a great many of our Presbyterian Unions and Missionary Societies, and everywhere he went he made friends for the cause of Foreign Missions.

We wish them a safe and comfortable voyage back to the field, which is waiting impatiently for their return and to which we know they have long been anxious to return.

Japan is a country of good roads, and if some liberal minded and well-to-do friend of Missions would ship Mr. Erickson a motor-cycle, new or old, just so it was in good running order, he would be enabled to cover about three or four times as much

This interesting photograph represents Mrs. C. C. Owen and her four children, all in Korean dress. The Korean costume is more picturesque than graceful. The ungracefulness of it, however, does not detract anything from the pleasing and attractive countenances of this mother and children.

The picture was taken at Cape Cod, just on the eve of their return to Korea in September.

A note from Dr. Venable dated September 9th, stated that during his absence of ten days at Mission meeting, Miss Cerriher, and the medical students had charge of the Hospital. During that time, there were 27 operations under ether, one of them being a double amputation of arm and leg from a railroad crush. There were also five very serious cases of illness that were successfully treated in the Hospital, besides of the hundreds of cases that were treated in the Dispensary.

That was a fairly good showing for a trained nurse and some Chinese Medical students. Dr. Venable concludes his note by saying "If the work keeps

accompanying picture of Mr. and Mrs. Lo and their twin boys, David and Jonathan, age five months. These friends are helpers of Miss E. B. French in her work at Hangchow. No such expression as that on the face of Mrs. Lo will ever be seen in the face of a heathen woman in China. So remarkable is the physical transformation wrought by Christ in a woman's heart in that land that one can distinguish a Christian from a non-Christian as far as the expression of the countenance can be seen. The writer was once walking the streets of old Shanghai with Mr. C. N. Caldwell. His attention was attracted by

the face of a woman who was coming towards us about twenty yards distant, and he remarked to Mr. Caldwell, "I will venture to say that this woman who is coming to meet us is a Christian." Mr. Caldwell at once recognized her as one of the Bible women working in connection with the Episcopal Mission in Shanghai. The exceedingly happy expression on Mr. Lo's countenance is due not only to the fact that he is a Christian, but also to the fact that he is the father of two boys at one time.

Miss French writes that when some one suggested the names of David and Jonathan the father replied "Do not be in too

great a hurry to name them, they may have to be called Esau and Jacob." Miss French requests that all those who look upon their faces would pray that both of them would grow up to be men after God's own heart.



Mr. and Mrs. Lo and Their Twin Boys, David and Jonathan.

on increasing at the present rate, where will we put all our patients? We are anxious for our \$5,000.00 call for additional equipment to materialize."

Our readers will be glad to see the

Our Mexico Mission is at present in a somewhat disorganized and scattered condition. In response to the advice of our Washington Government, Mrs. Shelby and Mrs. Morrow have left Mexico and are at their respective homes in Atlanta, Ga., and Finn Castle, Va. Inasmuch as Brownsville has only a ferry between it and the Texas border, which can be crossed in a few moments, in case of need, Miss McClelland did not think, and we agreed with her, that it was necessary for her to leave her work. Mrs. H. L. Ross, is helping her in the school, while Mr. Ross is finding plenty to do helping in the Mexican work on the Texas side of the line. Mr. Shelby and Mr. Morrow are together at Montemorelos, standing guard over our property there, and carrying on the industrial department of the Graybill Memorial School. Everybody is hoping that peace and order will be restored in the not distant future, and that the way will then be open for more aggressive Missionary work than ever before.

The mother of one of our most distinguished missionaries wrote him a letter not long ago in which the following sentence occurred, "Gold Dust's red calf is a good milk cow now, and gives two gallons of milk a day. — college has conferred the degree of D. D. on you." This sentence was followed by other remarks bearing on domestic and household matters.

The missionary wrote his mother he hoped the honor conferred on him would turn his head as little as it seemed to have turned hers.

Nevertheless, it is worth while for our chartered institutions of learning to confer this honor, when deserved,

upon our foreign missionaries. While instances are rare in which they would be unduly elated by it, it would very often secure for them a kind of recognition and appreciation among the people among whom they work, that would



Parade of Constitutionalists Cavalry, September 16, 1913, Mexico.

greatly add to their influence. We would, therefore, welcome inquiries from college presidents or members of boards of trustees for information concerning men in our foreign mission fields upon whom this honor might be worthily bestowed, and we undertake to guarantee that in every case where a recommendation is made satisfactory evidence will be furnished that the person recommended possesses the required qualifications.

Rev. Walter McS. Buchanan, D. D., of the Japan Mission reached home on August 25th, having visited the World's Sunday School Convention at Zurich by the way. After a brief sojourn at Chattanooga he went with his

family to Petersburg, Va., which will be his permanent address until further notice. Just before his return he received the honorary title of Doctor of Divinity from Daniel-Baker College in Texas, a Presbyterian institution of up-to-date standard and high ideals, as should be the case with any institution bearing that honorable name. We are sure that this was a well merited honor to Dr. Buchanan and will be worn by him with becoming dignity and modesty while he is at home. It will greatly enhance his usefulness in Japan by reason of the respect which it will secure for him from his Japanese friends and associates.

Mrs. H. C. DuBose writes from Soochow, as follows:

"We are all still in safety, notwithstanding all the dreadful things which have been taking place in Nanking and other places. Our summer has been something the same as that in America, cool and pleasant during July, but scorching hot all of August, with no rain at all. September has come in rainy however, and it is quite pleasant again. Satan is busy in this land, trying to make the Confusian religion the

state belief; Buddhism is trying to revive. Infidelity seems so much easier to take on, by a people who are so fond of gambling and doing other evil deeds, than 'to be born again' and become clean in heart, diligent in life and earnest in purpose. Christianity is going to advance however, for the Lord reigns, and the people are learning daily everywhere the comfort of having a living God to help them in times of trouble.

Miss Addie Sloan writes from Soochow:

"Next Friday, September 26th, marks Miss Fleming's twenty years of service in Soochow and October 7th marks Dr. Davis' forty years of service, so I have asked the Soochow community numbering 76 missionaries and 21 children to give them a joint celebration at our house on October 2nd, our regular day for a monthly meeting, but we are keeping it a secret from Miss Fleming and Dr. Davis until that day. The Chinese have been sending Gertrude and me presents of chickens ever since we came back and we are going to kill all that have not yet been killed for the occasion.

DO YOU KNOW?

1.—In what gruesome enterprise the Roman Catholic priest-hood is engaged in Cuba?

2.—The present condition of our work in Cuba?

3.—What our Japan Mission has asked for?

4.—Why Japan's request cannot be granted?

5.—Any reasons for encouragement in our work in Cuba?

6.—How many Bibles the American Bible Society has distributed in Cuba this year?

7.—What petition some of the citizens of Camajuani sent our Presbyterian Mission?

8.—Who is the "Beloved Physician" of our Brazil Mission?

9.—What unique experience Mrs. J. L. Stuart, Sr., had recently?

10.—Of a "glad surprise" in Africa?

11.—Any startling facts about our giving?

12.—How a State is Evangelized?

13.—Who were the "backbone" of the Red Cross work during the recent uprising in China?

SENIOR PROGRAM FOR DECEMBER, 1913.

ARRANGED BY MISS MARGARET MCNEILLY.

Topic—CUBA.*Hymn*—Joy to the World.*Scripture Reading*—Ps. 23rd. Mrs. John R. Mott's rendition.)*Prayer*—(a) For the native Cuban Christian.

(b) For the added workers.

(c) For the educational work in Cuba.

(d) For the spiritual health and strength, as well as the physical health and strength of our missionaries in Cuba.

Solo—Selected.*Reading*—The Little Breeze that God Sent.*Topical*—Our Cuba Mission.*Reading*—Cousin Jane in Cuba.*Prayer*—*Hymn*—Jesus Shall Reign.*Minutes*—*Roll Call*—Answer with verse of Scripture on Rejoicing.*Business*—

Close with the 67th Psalm read in concert.

SUGGESTIONS.

The articles on Cuba in the Survey for December are most excellent, and should be used at the meeting. Even if the members have read them, they will bear repetition.

Have the society repeat the 23rd Psalm in concert, then let the leader of the Devotional service give Mrs. Mott's rendition.

Appoint a good reader to give "The Little Breeze that God Sent." It is a good Christmas lesson.

Pray for our new workers in Cuba, Mr. Torres, Mr. Someillian and Dr. Juan Ortiz. Make special prayer for our senior workers in Cuba, those who have held the post amid great discouragement.

FOREIGN MISSION COMMITTEE NOTES.

The Executive Committee met in regular session at the Committee Rooms on October 14th.

The Executive Secretary made report of special efforts to correct misapprehensions existing in the Church concerning the Assembly's plan of finance, and presented several missionary leaflets which he had prepared and sent out. He also reported the establishment of The Southern Missionary News Bureau by the Executive Committee of Foreign Missions and the Baptist and Methodist Mission Boards, and presented specimens of the first missionary news service sent out by the Bureau. One purpose of this Bureau is to reach through the medium of the secular press, the large number of people living in rural and village communities who are not usually reached by magazines and church papers.

He also reported the acceptance by Rev. John I. Armstrong of the position of Educational Secretary, and his intention to take charge of the educational work at the office by the first of November.

On report of the sub-committee on China, a letter was addressed to the native Christians at Hsuehoufu giving reasons why it was not possible to grant their request to return Rev. Hugh White to that station, and expressing the gratification of the

Committee at learning of the present harmonious relations existing between the missionaries and the native Christians at Hsuehoufu.

On report of the sub-committee on Japan, the request of Rev. S. M. Erickson to return to his field in November was granted.

A communication from the Japan Mission setting forth the present condition of our field, and asking the Executive Committee to inaugurate steps looking to the sending out as soon as possible of the reinforcements and the funds necessary for the complete occupation of the field was considered, and a letter to the Japan Mission published elsewhere in this number of The Survey was adopted as the Committee's response to this request.

Mrs. Motte Martin was present and spoke to the Committee with reference to the special needs of our African work at the present time.

The Secretary of Foreign Correspondence reported the sailing of Rev. J. Wallace Moore and family on September 29th, and Rev. W. M. Morrison, D. D., on October 15th, for Africa.

In the closing exercises of the Committee special prayer was offered for these brethren, and also for Rev. George Hudson, who was at that time still lying ill at the hospital in Asheville.

The Committee adjourned to meet again on November 11th.

BOOK REVIEW—THINKING BACK.

By D. CRAWFORD, F. R. G. S.

8 Vol., net \$2.00.

At some future time we propose to give a more extended notice of this remarkable book. At present we wish merely to call attention to it. It is a thrilling record of twenty-two years without a break in the long grass of Central Africa. There are multitudes of missionary books coming from the press at the present time, most of which are interesting only to the leaders of Missionary Societies or to persons who are connected with Missionary administration. This is a book written by a man who lost nothing of his facility in the use of his mother tongue by his twenty-two years' absence from the mother country, but who has written of events that are interesting to any person having a thirst for general information in a remarkably clear, crisp, and racy style. The title of the book indicates that the author, through his long association with the African tribes, among

whom he worked, came to understand them so thoroughly that he could not only speak their language like a native, but that he had accomplished the much more difficult task of identifying himself with their view point and of thoroughly entering into their intellectual life.

Whatever may be thought of the missionary methods used by Mr. Crawford, every one who reads his book will recognize that he is a man of a most devoted spirit and of entire consecration to the life work to which he has given himself in Africa.

The book is published by the George H. Doran Company of New York City and may be ordered from them directly or from any up-to-date book store. It is attractively illustrated and accompanied by maps that will enable the reader to follow the author intelligently over the course of his missionary travels.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA—CONGO MISSION.

[37]

Ibañche. 1897.

Rev. and Mrs. J. McC. Sieg.
Rev. and Mrs. A. L. Edmiston (c).
Rev. and Mrs. H. M. Washbourn.

Luebo. 1891.

Rev. W. M. Morrison.
Rev. and Mrs. Motte Martin.
Dr. and Mrs. L. J. Coppedge.
Rev. and Mrs. L. A. DeYampert (c).

Miss Maria Fearing (c).
Rev. and Mrs. G. L. Crane.
Mr. T. J. Arnold, Jr.
Mr. and Mrs. W. B. Scott.
Mr. and Mrs. A. H. Setzer.
Miss Elda M. Fair.
Rev. and Mrs. R. F. Cleveland.
Rev. and Mrs. N. G. Stevens.

Mutoto.

Rev. and Mrs. Geo. T. McKee.
Rev. and Mrs. A. A. Rochester (c)
Mr. W. L. Hillhouse.
Rev. and Mrs. J. W. Allen.
Rev. Plumer Smith.

Lusambo.

Rev. Robt. D. Bedinger.
Rev. and Mrs. A. C. McKinnon.
E. BRAZIL MISSION [15]

Lavras. 1893.

*Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Mr. and Mrs. A. F. Shaw.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.

Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunnicutt.
Miss R. Caroline Kilgore.

Alto Jequitiba. 1900.

Mrs. Kate B. Cowan.

Ilom Successo.

Miss Ruth See.
Mrs. D. G. Armstrong.

W. BRAZIL MISSION. [10]

Yitu. 1909.

Rev. and Mrs. Jas. P. Smith.

Bragança. 1907.

Rev. and Mrs. Gaston Boyle.

Campinas. 1869.

Rev. and Mrs. J. R. Smith.

Itapetininga. 1912.

Rev. and Mrs. R. D. Daffin.

Desenvado. 1908.

Rev. and Mrs. Alva Hardie.

N. BRAZIL MISSION. [11]

Garanhuns. 1895.

Rev. and Mrs. G. E. Henderlite.

Rev. and Mrs. W. M. Thompson.

Pernambuco. 1873.

*Miss Eliza M. Reed.
Miss Margaret Douglas.
Miss Edmonia R. Martin.
Rev. and Mrs. W. C. Porter.

Canhotinho.

Dr. G. W. Butler.
Mrs. G. W. Butler.

MID-CHINA MISSION. [70]

Tungshiang. 1904.

Rev. and Mrs. J. Y. McGinnis.
Rev. and Mrs. H. Maxey Smith.
Miss R. Elinore Lynch.

Miss Kittie McMullen.

Haguechow. 1867.

Rev. and Mrs. J. L. Stuart, Sr.
Miss E. B. French.
Miss Emma Boardman.
Miss Mary S. Mathews.
*Rev. and Mrs. George Hudson.
Miss Venie J. Lee, M. D.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. J. M. Wilson.
Mr. S. C. Farrior.
Rev. G. W. Painter, Pulaski, Va.

Shanghai.

Rev. S. I. Woodbridge.

Kashing. 1895.

Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable.
*Rev. and Mrs. J. M. Blain.
Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
Miss Mildred Watkins.
Dr. and Mrs. A. C. Hutcheson.
Miss Elizabeth Corriher.

Kiangyin. 1895.

*Rev. and Mrs. L. I. Moffett.
*Rev. and Mrs. Lacy L. Little.
Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
Miss Rida Jourolman.
Mrs. Anna McG. Sykes.
Miss Ida M. Albaugh.
Miss Carrie L. Moffett.

Nanking.

Rev. and Mrs. J. L. Stuart, Jr.
*Dr. and Mrs. R. T. Shields.
Rev. and Mrs. P. F. Price.

Soochow. 1872.

Mrs. H. C. DuBose.
Rev. J. W. Davis.
Dr. and Mrs. J. R. Wilkinson.
Dr. J. P. Mooney.
Miss S. E. Fleming.
Miss Addie M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose.
Rev. R. A. Haden.
*Mrs. R. A. Haden.

Changchow. 1912.

Rev. C. H. Smith.
NORTH KIANGSU MISSION. [59]

Chinkiang. 1883.

Rev. and Mrs. A. Sydenstricker.
Rev. and Mrs. J. W. Paxton.
*Rev. and Mrs. D. W. Richardson.
Rev. and Mrs. J. C. Crenshaw.
Rev. and Mrs. T. L. Harnsberger.

Taichow. 1908.

*Rev. and Mrs. C. N. Caldwell.

Hsueh-chu-fu. 1897.

Rev. Mark B. Grier.
Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFayden.
Rev. and Mrs. Thos. B. Grafton.
Rev. and Mrs. Geo. P. Stevens.
Rev. F. A. Brown.
Miss Charlotte Thompson.
Rev. and Mrs. O. V. Armstrong.

Hwaiianfu. 1904.

Rev. and Mrs. H. M. Woods.
Miss Josephine Woods.
Rev. O. F. Yates.
Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.

Yencheng. 1909.

Rev. and Mrs. H. W. White.
Rev. and Mrs. C. F. Hancock.

Sutsien. 1893.

Dr. and Mrs. J. W. Bradley.
Rev. B. C. Patterson.
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.

Tsing-klang-pu. 1887.

Rev. and Mrs. J. R. Graham, Jr.
Dr. and Mrs. James B. Woods.
*Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
Miss Sallie M. Lacy.
Miss Nellie Sprunt.
Rev. Lyle M. Moffett.

Halechow. 1908.

Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. A. D. Rice.

CUBA MISSION. [10]**Cardenas. 1899.**

Mrs. J. G. Hall.
Rev. and Mrs. R. L. Wharton.
Miss M. E. Craig.
Mr. and Mrs. E. R. Sims.

Calbarien. 1891.

Miss Edith McC. Houston.
Miss Mary Alexander.

Placetas. 1909.

Rev. and Mrs. H. F. Beatty.

JAPAN MISSION. [36]**Kobe. 1890.**

Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
*Rev. and Mrs. W. McS. Buchanan.

Kochi. 1885.

Rev. and Mrs. W. B. McIlwaine.
Rev. and Mrs. H. H. Munroe.
Miss Estelle Lumpkin.
Miss Annie H. Dowd.
Miss Sala Evans.

Nagoya. 1867.

Rev. and Mrs. W. C. Buchanan.
Miss Charlotte Thompson.
Miss Lella G. Kirtland.
Rev. and Mrs. R. E. McAlpine.

Susaki. 1898.

Rev. and Mrs. J. W. Moore.

Takamatsu. 1898.

Rev. and Mrs. G. M. Erickson.
Rev. and Mrs. A. P. Hassell.
Miss M. J. Atkinson.

Tokushima. 1889.

Rev. and Mrs. C. A. Logan.
Miss Lillian W. Curd.
Rev. and Mrs. H. C. Ostrom.

Toyohashi. 1902.

Rev. and Mrs. C. K. Cumming.

Okazaki. 1912.

Miss Florence Patton.
Miss Annie V. Patton.

KOREAN MISSION. [76]**Chunju. 1896.**

Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Dr. and Mrs. T. H. Daniel.
Rev. and Mrs. L. O. McCutchen.
Miss Sadie Buckland.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.
Miss Susanne A. Colton.
Rev. S. D. Winn.
Miss Emily Winn.
Miss E. E. Kestler.
Miss Lillian Austin.
Mr. and Mrs. F. M. Eversole.

Kunsan. 1896.

Rev. and Mrs. Wm. F. Bull.
Miss Julia Dysart.
Miss Anna M. Bedinger.
Mr. and Mrs. W. A. Venable.
Dr. and Mrs. J. B. Patterson.
Rev. and Mrs. J. K. Parker.
Rev. John McEachern.
Mr. Wm. A. Linton.

Kwangju. 1898.

Rev. and Mrs. Eugene Bell.
Rev. S. K. Dodson.
Miss Mary L. Dodson.
Mrs. C. C. Owen.
Rev. and Mrs. L. T. Newland.
Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart.
Mr. William P. Parker.
Miss Elise J. Shepping.
Miss Harriet D. Fitch.

Mokpo. 1898.

Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
*Rev. and Mrs. W. B. Harrison.
Rev. and Mrs. J. S. Nisbet.
Miss Ada McMurphy.
Miss Lillie O. Lathrop.
Rev. and Mrs. P. B. Hill.
Dr. and Mrs. R. S. Leadingham.

Soonchun. 1913.

Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Coit.
Miss Meta L. Biggar.
Miss Lavalette Dupuy.
Miss Anna L. Greer.
Rev. and Mrs. C. H. Pratt.
Dr. and Mrs. H. L. Timmons.
Rev. and Mrs. J. C. Crane.

MEXICO MISSION. [11]**Linares. 1887.**

Rev. and Mrs. H. L. Ross.

Matamoras. 1874.

Miss Alice J. McClelland.

San Benito, Texas.

Miss Anne E. Dysart.

Brownsville, Texas.

Rev. and Mrs. W. A. Ross.

Montemorelos. 1884.

Mr. and Mrs. R. C. Morrow.

C. Victoria. 1880.

Miss E. V. Lee.

Tula. 1912.

Rev. and *Mrs. J. O. Shelby.
Rev. and Mrs. J. O. Shelby.

UNASSIGNED LIST. [3]**Africa.**

Rev. T. C. Vinson.
Rev. S. H. Wilds.
Rev. and Mrs. N. G. Stevens.

Japan:

Rev. L. C. McC. Smythe.

RETIRED LIST. [10]**Brazil.**

Mrs. F. V. Rodrigues.
Mrs. R. P. Baird.

Cuba.

Miss Janet H. Houston.
Rev. and Mrs. J. T. Hall.

Japan.

Miss C. E. Stirling.
Mrs. L. R. Price.

Korea.

Mrs. W. M. Junkin.
Dr. W. H. Forsythe.
Miss Jean Forsythe.

Missions, 10.
Occupied stations, 53.
Missionaries, 333.

*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.

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